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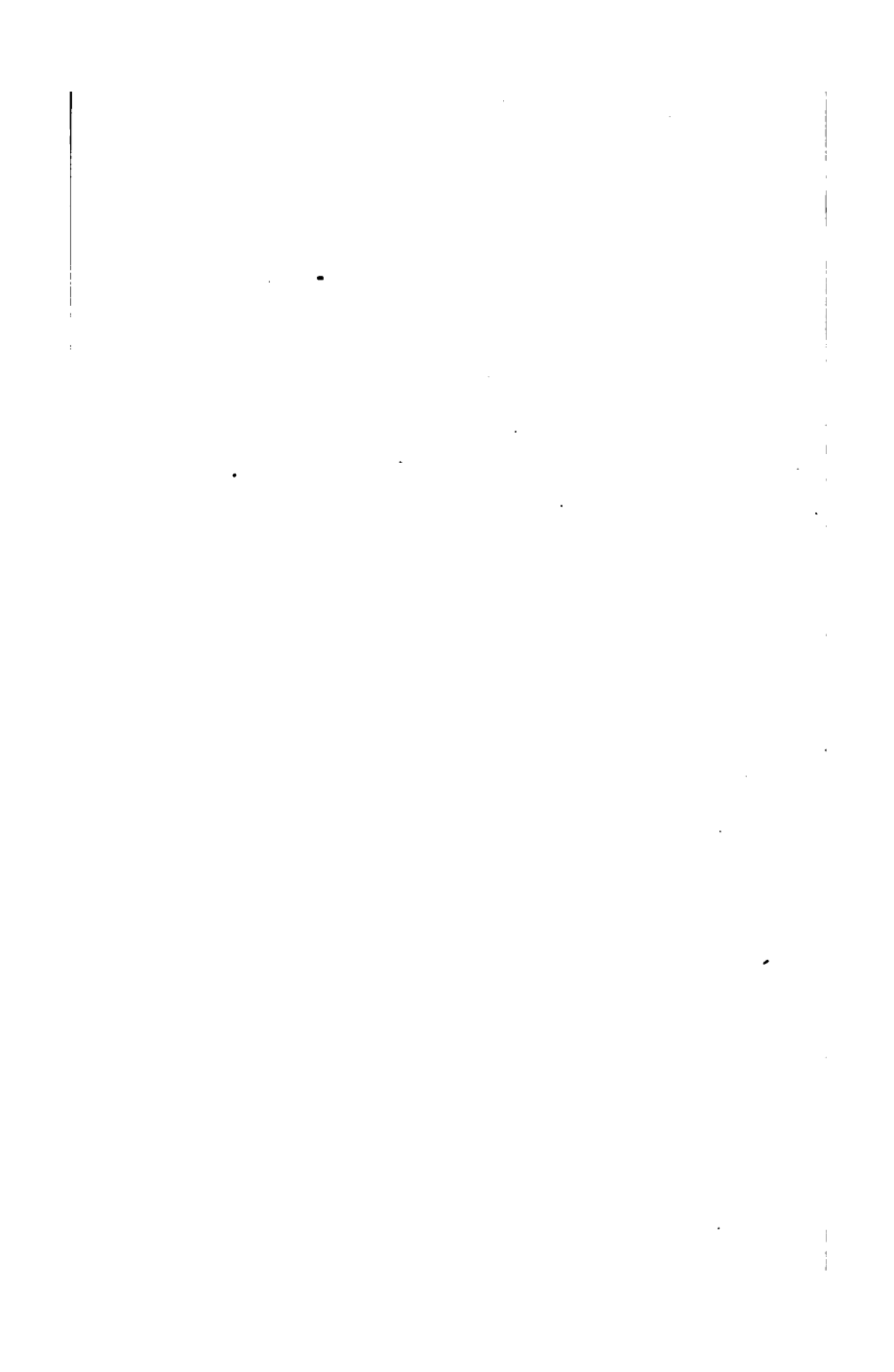




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BY THE

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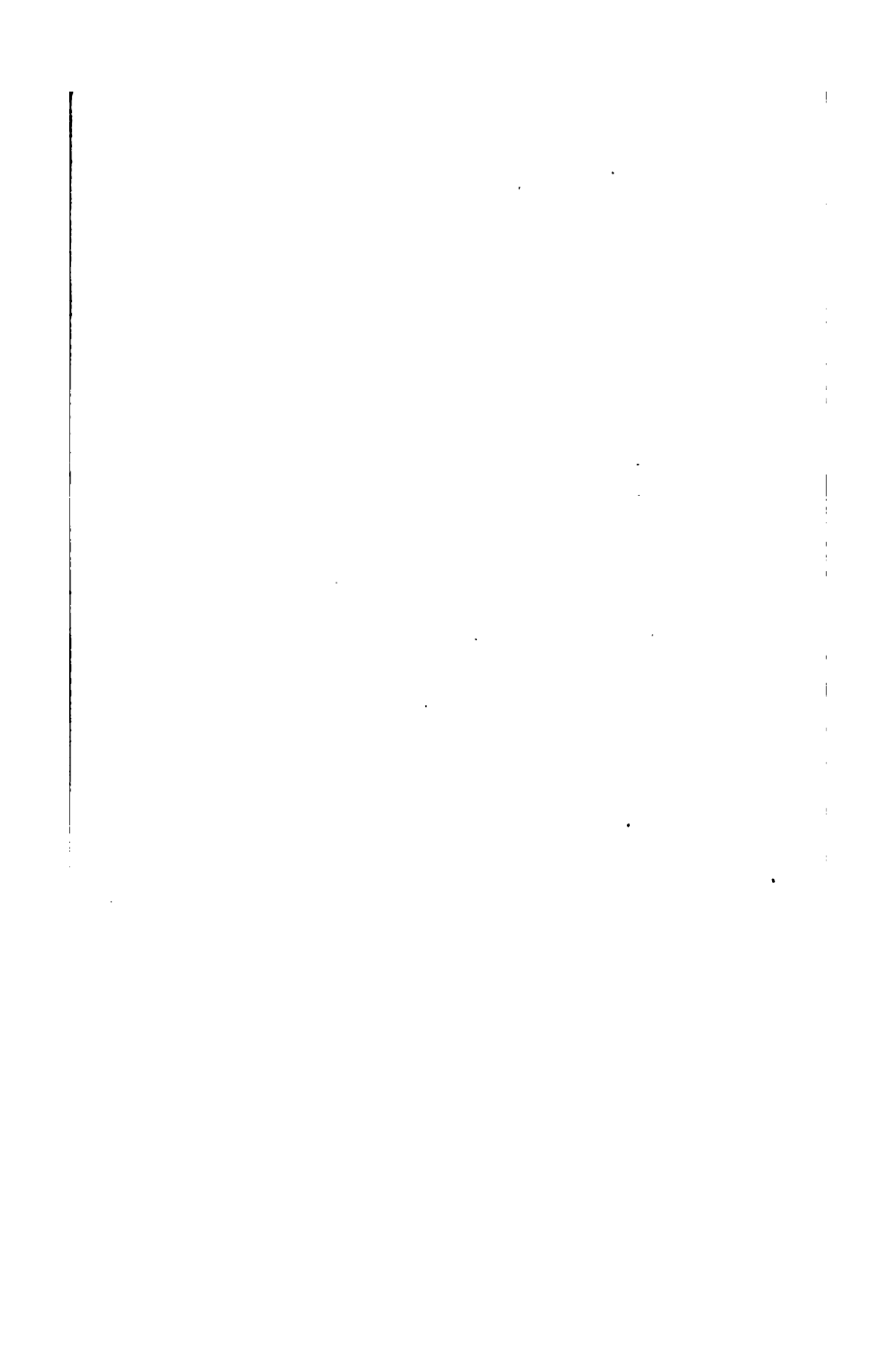
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FORMERLY FELLOW AND TUTOR OF ST JOHN'S COLLEGE,  
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304. 9. 9.



## P R E F A C E.

THERE is an outcry against the study of Greek in the present day on the ground that the result attained in the majority of cases bears no proportion to the time and labour spent upon it; that where the success is greatest, the successful student has often sacrificed more important studies to his proficiency in this one department of knowledge, and that in the more numerous cases where there is no approach to success, not only has so much time been wasted, but very often failure here leads to a distaste for study in general.

I have no wish to enter upon the debated question whether a knowledge of Greek is more or less 'useful' than a knowledge of Natural Science; nor, supposing it granted that a thorough knowledge of the Greek language and literature is a worthy object of ambition to the more promising students, do I mean to discuss whether Greek ought still to be included in the ordinary course of education; but assuming that as a matter of

fact it will for sometime longer be taught to a large proportion of higher class boys in England, some of whom will carry on the study, and others, the majority, will never go beyond the merest elements, I have endeavoured in this book, first, to smooth away some of the difficulties which beset the commencement of Greek for all, and, secondly, to make the earlier steps interesting and useful even to those who will never get beyond them.

The method which I have pursued is I believe in some respects novel, in so far that it has not been systematically followed out in any text-book with which I am acquainted, though it has probably always been more or less practised by efficient teachers. It consists in building up a boy's knowledge of Greek upon the foundation of his knowledge of English and Latin, instead of trusting every thing to the unassisted memory. The peculiar difficulty of Greek, as compared with French or Latin, arises from the multitude of unfamiliar words and forms which present themselves to the learner at the very threshold of the study. And the demand which is thus made upon the memory becomes still more severe from the unnecessary subdivisions which are found in the text-books. Thus in the Grammar which is commonly used in schools, there are no less than ten Declensions of substan-

tives, arranged without reference to the Declensions which a boy will have learnt in his Latin Grammar<sup>1</sup>. I have followed all the best modern Grammarians in reducing these to three, corresponding to the first three Declensions of Latin. Besides this kind of simplification, the forms and constructions of Greek have been throughout compared with those of Latin; no rules or forms are given until they are required for actual practice in the exercises, and no Greek words have been used in the earlier part of the book except such as have connexions either in English or Latin. I have also endeavoured to make each step lead naturally on to that which follows, and have kept throughout to the beaten road avoiding unusual words and phrases "*tanquam scopulum*." In this way I hope I may have done something to lessen the feeling of strangeness with which a boy enters upon the study of Greek, and at the same time supplied him with a clue which will give him an interest in the subject from the first.

Though I have no doubt as to the advantages of the general method which I have here described,

<sup>1</sup> Since writing the above, I have learnt that in the last edition of Wordsworth's *Grammar*, the arrangement of Nouns in ten Declensions has been given up. I have not however thought it worth while to alter the text, as it serves to illustrate the difficulties to which I refer.

and believe that it would be found equally applicable in the case of other languages (such as Sanscrit), still as we descend to particulars, especially in books intended for beginners, there is need of a practised and experienced judgment to know when, and where, to draw the line. I feel for instance that it is open to question whether I have given too many or too few English derivatives, too many or too few exercises, too much or too little of grammatical explanation, whether I have dwelt too long on any particular part of grammar, or have omitted parts which it would have been desirable to bring in. On these and similar points I shall be glad to receive suggestions from those who may have made a practical use of the book either in teaching others or themselves.

Two classes of persons are likely to object to the plan which I have adopted ; those who on the strength of the old adage that there is no royal road to learning, denounce any attempt to shorten and facilitate educational processes as pandering to the weakness of the age, and encouraging superficiality ; and those who condemn the use of technical terms, and would have the classical languages taught, as modern languages frequently are, by practice only, without any attempt to explain grammatical usages. To the first I would

answer that though there may be no royal road to learning, still in our busy age we must do what we can to make it somewhat less rugged than it was in the days of our robust and leisurely ancestors, or we may chance to find the old road deserted altogether for some flowery by-path of the modern school. Do what we will, it is impossible to make the learning of Greek an easy thing, it is impossible to dispense with large calls upon the memory. What I have attempted to do is to provide hooks and eyes for the memory, to appeal as far as possible to the understanding, and to give the learner some glimpse from the first of the rewards which he may expect at the end of his labour. It has always seemed to me a hard thing to compel a child to learn off strings of words and sentences which convey no meaning to his mind, and to hold out to him no other encouragement than that he will find the use of it some day. Of course it is true that the memory being earlier developed than the other faculties, and probably more active in childhood than in later life, it is desirable for children to learn many things before they can fully understand them; but on the other hand, the continued unreasoning exercise of memory is, I believe, the cause of much of that want of interest, and even contemptuous disbelief, in all knowledge, which we

so often meet with in grown men and women. Children as a general rule overflow with curiosity ; they cannot understand all things, they must be content to take a great deal on trust, but it does not follow from this that they should not be helped and encouraged to understand wherever their faculties admit of it. The rapid growth of memory is given to them that under its shelter the finer powers of the mind, imagination and reason, may find room and opportunity for gradual development. If these are not called into exercise, the exercise of the memory itself soon becomes irksome, the mind is stunted, and all intellectual interest dies away.

What has been just said in answer to the upholders of the severe discipline of the old school, will to a certain extent hold good also against the easy dilettantists of the new, who want no grammars, but would have a boy pick up his classics from his Master at school, as he might pick up his Modern Languages from a Swiss 'bonne' at home. The only meaning of this can be that there is to be no systematic teaching of classics, which is equivalent to saying that a multitude of isolated facts are more easily received and retained in the memory than the same facts classified and arranged. Thus we have again 'the unreasoning exercise of the memory' attended with the further

disadvantage, that there is no call upon the learner to brace up his mind for strenuous effort. It may however be said that under the direction of his teachers, he is to be gradually trained to classify the facts for himself and thus gain a valuable lesson in observation and induction. If such is the view taken, it seems to me to fall into the opposite error of demanding too great an exercise of the reasoning powers. A boy may fairly be expected to recognize instances of laws which he has been already taught, but hardly to discover the law for himself. If on the other hand the Master first states and explains the law to him, and then points out instances or asks him to point them out, this is just the old grammar over again, only that it is to be taught *viva voce* by the Master in form, instead of being prepared beforehand by the pupil for himself. I feel as strongly as any one the importance of a boy, especially a young boy, having all his lessons thoroughly catechized into him; and if the alternative lay between a boy's learning off grammatical rules by rote without explanation, and his having them taught to him by the Master without book, I should certainly prefer the latter. But as a security against the possible inefficiency of Masters on the one hand, and the probable carelessness of boys on the other, I think there can

be no doubt that the best plan is the use of a text-book to be first explained by the Master and then learnt by the boys.

There is one further objection on which it may be well to say a few words. Granting that boys should learn off rules and practise examples, it may be doubted whether it is worth while to attempt an explanation of the rules in an elementary work. The study of principles, it is said, should be left to the end of the school course. My own experience does not quite agree with this. I believe general principles of almost any kind may be talked into boys; what puzzles them is a long chain of reasoning. The principles of Grammar are not more abstract than those of Geometry, and I think they may be explained in a manner which is both interesting and useful to the abler boys. Even young boys are capable of being taught the analysis of sentences, which is perhaps the very best instrument for clearing away confusion of thought.

It is possible that some passages may be found in this book, in which I have rather had in view the case of an adult student using it for his, or her, own self-instruction, than that of an ordinary school-boy. If this should seem so to any Master he will of course use his own discretion as to omitting such a passage. In general however I

believe that a boy who starts with a fair knowledge of Latin will find no difficulty in doing each exercise in its turn, and I hope that when he reaches the end of the book he will have acquired a good practical vocabulary together with some idea of the constructions of the simple sentence. Even in the unsatisfactory case where Greek is discontinued after a few months' study, I hope the scholar will feel that his time has not been entirely thrown away, but that he has improved his knowledge of English, and at the same time gained an insight, however slight, into the relations it bears towards a language to which the civilized world owes so much.

As regards the way in which the book should be used; it is intended that the text should be read over, and the examples and list of words learnt off by heart before beginning each exercise. The exercise should be done first *vivâ voce* with the Master in Form, and afterwards written out by each boy for himself. I should also recommend that each of the three parts into which the book is divided should be gone over a second time before commencing that which follows.

A few words which have been overlooked in the special vocabularies will be found included in the general Index and Vocabulary at the end of the book.

The books which I have chiefly used are the Greek Grammars of Buttmann, Donaldson, Jelf, Madvig, and above all those of Curtius and Krueger. I have looked through a large number of German Exercise and Reading Books, but the method which I have followed has made them less helpful than they might otherwise have been.

Among the friends to whom I am indebted for assistance given during the progress of this work I must mention especially H. J. Roby, Esq., and my brother, the Rev. John E. B. Mayor, to whose *Greek Reader* it will I hope be found a useful companion.

ST MARGARET'S, TWICKENHAM,

Jan. 16, 1869.

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## ABBREVIATIONS.

Acc. or A.	= Accusative.	Lat. or L.	= Latin.
Act.	= Active.	Lit.	= Literally.
Adj.	= Adjective.	Masc. or M.	= Masculine.
Adv.	= Adverb.	Mid.	= Middle.
Aor. or A.	= Aorist.	N. T.	= New Testament.
Att.	= Attic.	Neut. or N.	= Neuter.
Cf. ( <i>confer</i> )	= Compare.	Nom. or N.	= Nominative.
D.	= Dual.	Opt.	= Optative.
Dat. or D.	= Dative.	Part.	= Participles.
Eng. or E.	= English.	Pass.	= Passive.
Ex.	= Exercise.	Perf. or P.	= Perfect.
F.	= Feminine.	P. P.	= Perfect Passive.
Fr.	= French.	Pip. or Plup.	= Pluperfect.
Fut. or F.	= Future.	Plur. or Pl. or P.	= Plural.
Gen. or G.	= Genitive.	Pres.	= Present.
Germ.	= German.	Rel.	= Relative.
Imperat.	= Imperative.	Sing. or S.	= Singular.
Imp.	= Imperfect.	St.	= Stem.
Impers.	= Impersonal.	Subj.	= Subjunctive.
Ind.	= Indicative.	Subs. or S.	= Substantive.
Inf.	= Infinitive.	Trans.	= Transitive.
Interr.	= Interrogative.	V.	= Verb.
Intrans.	= Intransitive.	Voc. or V.	= Vocative.

## ERRATA.

- Page 11, line 4 from bottom, for *αι* read *αι*  
 „ „ last line, for *τους τας* read *τοῖς τὰς*  
 „ 54, last line, for *πάρθενον* read *παρθένον*  
 „ 59, l. 4, for *προφηται* read *προφήται*  
 „ 64, last line of 2nd paragraph, for *lapido* read *lapidis*  
 „ 70, Ex. 41, l. 3, for *Ἰδων* read *Ἰδῶν*  
 „ 74, l. 3, for *N. and A.* read *N. A. V.*  
 „ 81, last line but one, for *πολεσω* read *πόλεσω*  
 „ 87, line above Exercises, for *εως*, *G. εω*, *D. εω* (like *λεως*),  
     read *εως* (like *λεως*), *G. εω*, *D. εω*,  
 „ 88, l. 2, for *ὀφθαλμοις* read *ὀφθαλμοῖς*  
 „ 104, Ex. 56, l. 5, for *Ἀθήναι* read *Ἀθῆναι*  
 „ 112, Ex. 61, l. 1, for *αὐτοι* read *αὐτοί*  
 „ 121, Note, l. 3, insert comma after person  
 „ 122, l. 15, for *first* read *first*  
 „ „ l. 17, for *second* read *second*  
 „ 129, l. 1, for *doors*, read *doors*.  
 „ 138, l. 5, for *that*, read *that* ;  
 „ „ l. 6, for *adverbs* ; read *adverbs*,  
 „ 166, Ex. 82, last line, for *eye* read *notice*  
 „ 176, l. 5 from bottom, for *ἐπεισθην* read *ἐπέισθην*  
 „ 187, l. 1 „ for *αἰτείτε* read *αἰτείτε*  
 „ 223, l. 11, insert the after called  
 „ 225, l. 9, for *ὀφθαλμῶν* read *ὀφθαλμῶν*  
 „ „ l. 21, for *Σωκρατεῖ* read *Σωκράτει*  
 „ 227, l. 17, for *ambi-* read *ambi-*  
 „ 230, Ex. 107, l. 2, for *σίτον* read *σίτον*  
 „ 234, l. 12, for *re-* read *re-*  
 „ 238, Ex. 111, l. 3, for *ἀκρόπολιν* read *ἀκρόπολι*



## INTRODUCTION.

ENGLISH, Latin and Greek, all belong to the same great family of languages, the Indo-European, and resemble one another in their inflexions and constructions, as well as in the possession of many common roots, so that the knowledge of one of them is a great help to the knowledge of the others.

When we speak of the Indo-European languages as forming one family, we mean that there was a time in the history of the world when the ancestors of the great majority of the present inhabitants of Europe dwelt with the ancestors of the present inhabitants of India, and spoke the same language, a language different from those spoken at the time by the ancestors of the present Jews, Turks, Negroes, &c. Each nation as it migrated from the original seat of the Indo-European race departed more or less from the original language, and thus arose a variety of dialects which in course of time fixed themselves

as distinct languages. Each of these languages again could propagate itself by conquest or colonization, thus producing new dialects to establish themselves in their turn as independent languages. Accordingly we find various degrees of relationship existing between the several members of the great Indo-European family. Some languages may be said to stand to one another in the relation of mother and daughter, *e. g.* Latin is the mother of Italian and French, and Anglo-Saxon the mother of English. Others may be more fitly described as sister-languages, and this is the relation of Latin and Greek. They are children of a common parent, and have many words and forms and constructions in common, but there are only a small number of words which have been borrowed directly from the one language by the other. The relation between English and these two languages is very different. There is first of all the general Indo-European connexion, owing to which many of the oldest English words belong to roots which are also found in Latin and Greek, *e. g.* the word *father* appears as *pater* in Latin and Greek; *mother* is *mater* in Latin, *meter* in Greek. There is, secondly, a more special connexion with Latin, partly through the Latin Church which has supplied most of our ecclesiastical terms, but to a far more important extent through the Norman Conquest, owing to which our language received

a great accession of French words which were mainly of Latin origin. Lastly, we have a large class of scientific words derived from Latin, and still more from Greek; some of these latter were brought into our language in a Latin form long ago, as *theology*, *philosophy*, while others are being every day added to express new discoveries or inventions, such as *stethoscope*, *photography*.

The great point of difference between English and the two Classical languages is, that English as compared with them is an example of an analytic or uninflected language, whilst they belong to the class of synthetic or inflected languages. By this it is meant that Greek and Latin, by means of their system of inflexions, can pack into one word a meaning which has to be split up into several words in English. Thus the Latin word '*arbori*' expresses by the form of the dative case what has to be expressed in English by the three words, 'to the tree;' and the Latin, *amavissem*, expressing by its form the first person singular pluperfect subjunctive, is equivalent to the four English words, 'I would have loved,' and the same is the case in Greek<sup>1</sup>. It is true that English is not, like some languages, entirely destitute

<sup>1</sup> It is probable that the inflected forms themselves were originally phrases which have been gradually contracted into a single word and reduced to their present form under the influence of euphonic laws: just as the French *parlerai*, *parleras*, I shall speak, thou wilt speak, are really *parler-ai*, *parler-as*, I have to speak, thou hast to speak.

of inflexions. We have our objective and possessive cases, our preterites and participles; but in most instances where Greek and Latin would express a change of relation by changing the form of the word, we keep our word the same, only prefixing to it under certain circumstances a preposition, or auxiliary of some sort. Owing to this want of inflexions, English is less free than Greek or Latin as regards the order in which the words of the sentence have to be arranged. Of this we shall see examples as we proceed.

### *Dialects.*

Several dialects were spoken in Greece, differing from one another much as Scotch differs from English, or Yorkshire from Somersetshire. The most important dialect was the Attic, spoken by the Athenians, and it is to this dialect that we shall here confine our attention.

## I. LETTERS.

1. The Greek Alphabet consists of the following twenty-four letters, mostly borrowed from the Phoenician.

Capital.	Small letters	Name.	English Pronunciation.
A	α	*Αλφα	Alpha a
B	β β	Βῆτα	Beta b
Γ	γ	Γάμμα	Gamma g hard as in <i>get</i>
Δ	δ	Δέλτα	Delta d
E	ε	*Ε ψιλόν	Epsilon e short
Z	ζ	Ζῆτα	Zeta z
H	η	*Ητα	Eta e long
Θ	θ θ	Θῆτα	Thēta th as in <i>think</i>
I	ι	*Ιῶτα	Iōta i
K	κ	Κάππα	Kappa k
Λ	λ	Λάμβδα	Lambda l
M	μ	Μῦ	Mu m
N	ν	Νῦ	Nu n
Ξ	ξ	Ξι	Xi x
O	ο	*Ο μικρόν	Omicron o short
Π	π	Πι	Pi p
P	ρ	*Ρῶ	Rho r
Σ	σ, ς	Σίγμα	Sigma s
T	τ	Ταῦ	Tau t
Υ	υ	*Υ ψιλόν	Upsilon u as in <i>tune</i>
Φ	φ	Φι	Phi ph
X	χ	Χι	Chi ch as in <i>chorus</i>
Ψ	ψ	Ψι	Psi ps
Ω	ω	*Ω μέγα	Omēga o long

2. The small Sigma is written  $\varsigma$  at the end of a word and  $\sigma$  elsewhere, as  $\sigma\acute{o}\varsigma$ ,  $\alpha\acute{\sigma}\iota\tau\omicron\varsigma$ .

The letter  $\gamma$ , before  $\gamma$ ,  $\kappa$ ,  $\chi$ , or  $\xi$ , is pronounced like  $n$ ; as,  $\Sigma\phi\acute{\iota}\gamma\xi = Sphinx$ ,  $\text{'}\Lambda\gamma\chi\acute{\iota}\sigma\eta\varsigma = Anchises$ .

The Greek diphthongs are pronounced in English as follows:

$\alpha\epsilon = ay$  in *aye*,       $\epsilon\iota = ei$  in *height*.  
 $\omicron\iota = oi$  in *noise*,       $\upsilon\omega = ui$  in *wine*.  
 $\alpha\upsilon = au$  in *haughty*,     $\epsilon\upsilon$  and  $\eta\upsilon = eu$  in *neuter*.  
 $ou = ou$  in *house*.

The actual pronunciation was probably different. Thus  $\alpha\upsilon$  was probably =  $ou$ ,  $ou = oo$  in *coo*. The sound of the latter when rapidly pronounced before a vowel was not unlike our *w*.

3. It will be observed that the letters C, F, H, J, Q, V, W, Y are wanting in the Greek Alphabet, and that on the other hand it has letters to represent each of the sounds, *ch*, *ph*, *th*, *ps*, as well as for the long and short E and O. The place of C is supplied by K; thus *Cicero* is  $\text{Κ}\iota\kappa\acute{\epsilon}\rho\omicron\nu$  in Greek, and conversely  $\text{Κ}\acute{o}\rho\iota\nu\theta\omicron\varsigma$  is *Corinthus* in Latin. The letter F was originally included in the Greek Alphabet, and called *Ψά*, or *Digamma*. It appears in some of the oldest inscriptions, and was in use at the time of the composition of the Homeric poems. It was probably pronounced something like *v*, which stands for it in several Latin words; thus, *ovis*, a sheep, is the same word as the Greek  $\omicron\acute{\iota}\varsigma$ , originally

written  $\delta\Phi\iota\varsigma$ . Though the letter is obsolete, it is very important in explaining existing forms, and illustrating the derivations or connexions of words. In later times, when a Latin word was Graecized, it changed F into  $\Phi$ , as *Fabius* =  $\Phi\acute{\alpha}\beta\iota\omicron\varsigma$ ; but a Greek word Latinized took *ph* instead of  $\Phi$ , as  $\phi\iota\lambda\omicron\sigma\sigma\phi\acute{\iota}\alpha$  = *philosophia*. In old roots however which were common to both languages we often find the Greek  $\Phi$  represented by the Latin F, as  $\phi\acute{\eta}\mu\eta$  = *fama*. The place of H is supplied in Greek by the mark of the aspirate, or rough breathing (') placed over a vowel or  $\rho$  at the beginning of a word, and also over the second  $\rho$  where  $\rho$  is doubled in the middle of a word, e. g.  $\text{Ὅμηρος}$  = *Homerus*,  $\text{Πύρρος}$  = *Pyrrhus*. When the vowel is not aspirated, it has the mark of the smooth breathing over it ('), as  $\text{Ἄργος}$  = *Argos*.

The letter Y was only introduced into the Latin Alphabet towards the end of the Republic to represent the Greek  $\Upsilon$ , as *Sibylla* =  $\Sigma\acute{\iota}\beta\upsilon\lambda\lambda\alpha$ . In old roots which are common to both languages we find  $\Upsilon$  represented sometimes by U, as *mus* =  $\mu\upsilon\varsigma$ , sometimes by I or O, as *silva* =  $\epsilon\lambda\eta$ , *ancora* =  $\alpha\gamma\kappa\upsilon\rho\alpha$ . The Latin U is written *ou* in Greek, thus *Plutarchus* =  $\Pi\lambda\omicron\acute{\upsilon}\tau\alpha\rho\chi\omicron\varsigma$ . The semivowels, J and V, probably pronounced like our Y and W, are even in Latin constantly interchanged with I and U, and we find that in Greek the Latin J is represented by I, as *Julius* =  $\text{Ἰούλιος}$ , and the Latin V (like U) by the Greek *ou*, as

*Vergilius* = Οὐεργίλιος. Q is represented by K, and *Qu* by Kou, as *Quirinus* = Κουϊρίνος.

4. Other changes made in writing Greek words in Latin are the following :

Θ, X, Ψ are written *th*, *ch*, *ps*, as Κόρινθος = *Corinthus*, χάος = *chaos*, ψαλμός = *psalmus*. The diphthong *ou* is changed into *u*, as already stated. Αι is changed into *ae*, as Ἀθῆναι (*Athens*) = *Athenae*; οι into *oe*, as Φοίνικες (*Phoenicians*) = *Phoenices*; ει into *i* long, as Νεῖλος = *Nilus*; ευ before a vowel into *ev*, as εὐαγγέλιον (*gospel*) = *evangelium*; similarly αυ into *av*, as ναύαρχος (*captain*) = *navarchus*.

The terminations of nouns are generally altered to suit the Latin declensions: thus *os* is changed into *us* (Κόρινθος = *Corinthus*), *on* into *um* (σκήπτρον = *sceptrum*), *η* into *a* (Ῥώμη = *Roma*).

The converse changes are made in giving a Greek form to a Latin word.

5. Besides the rough and smooth breathings mentioned above, Greek words have certain marks placed over them called accents (´ ˘ ˆ), which are said to have been invented for the purpose of preserving the true pronunciation when it was dying out. They sometimes serve to distinguish words spelt in the same way (thus, θεα means a goddess, but θέα a spectacle), but are not meant to be used in doing the exercises of this book, and are only mentioned here to prevent their causing confusion to beginners.

6. The stops are the same as in English, except that the semicolon is used as the mark for interrogation, and a point placed at the upper part of the line is used instead of the colon.

### 7. *Exercises on the Letters.*

Ex. 1. Put into Latin letters: Δημοσθένης, Ἡρόδοτος, Ξενοφῶν, Σοφοκλῆς, Καῖσαρ, Λουκάς, Ὑάκινθος, Καλυψώ, Ἀγγλία, Σαπφώ, Ἰάκωβος, Σπάρτη, Συρακοῦσαι, Οἰδίπους, Σούνιον, Ἀριστείδης, Πειραιεύς, φάλαγξ, εὐοῖ. Also the names of the following gods and goddesses: Ζεὺς (Jupiter), Ἥρα (Juno), Ἀθηνᾶ (Minerva), Ἄρης (Mars), Ποσειδῶν (Neptune), Ἀφροδίτη (Venus), Ἑρμῆς (Mercury), Ἀρτεμις (Diana), Ἥφαιστος (Vulcan).

Ex. 2. Put into Greek letters: Phoebus, Cybèle, Bacchus, Ilium, Aeschylus, Thrasymachus, Urania, Euphrōsyne, Cyrus, Quartus, Judaea.

### *Division of Letters.*

8. The Greek Alphabet is made up of 7 vowels, 9 mutes, 4 liquids, the sibilant *s*, and 3 double letters, ξ = *ks*, ζ = *ds*, ψ = *ps*.

[Arrange the letters of the Alphabet under these heads.]

The following table which shows the different

qualities of the mutes is of great importance for understanding the inflexional changes.

	Sharp. L. <i>tenues</i> .	Flat. L. <i>mediae</i> .	Aspirate. L. <i>aspiratae</i> .
Labial	$\pi$	$\beta$	$\phi$
Guttural	$\kappa$	$\gamma$	$\chi$
Dental	$\tau$	$\delta$	$\theta$

## II. INFLEXION OF NOUNS AND PRONOUNS.

9. In an inflected word there are two parts to be considered, the *stem*, or unchanging part which represents the idea of the word itself, and the *termination* or *prefix*, which is added in order to show the relation in which this idea stands to the other parts of the sentence. The inflexion varies according to the *characteristic* (the last letter) of the stem. Thus nouns of the characteristic A belong to the first declension both in Latin and Greek.

10. The Greek declension differs from the Latin in two respects. (1) It has no ablative case; the meanings of the ablative are shared between the genitive and dative. (2) It has a dual number to express pairs of things; this is of course little used.

*The Article.*

11. Greek, like English but unlike Latin, has a definite article  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , which is commonly employed where the English *the* would be needed. It has also idiomatic uses which will be noticed afterwards. Unlike English but like Latin, Greek has no indefinite article: in general the noun without the article is equivalent to the indefinite article and noun in English.

12. The article is declined as follows:

	Masc.	Fem.	Neut.	
<i>Singular.</i>				
Nom.	$\delta$	$\eta$	$\tau\acute{o}$	<i>the</i>
Gen.	$\tau\omicron\upsilon$	$\tau\eta\varsigma$	$\tau\omicron\upsilon$	<i>of the</i>
Dat.	$\tau\hat{\omicron}$	$\tau\hat{\eta}$	$\tau\hat{\omicron}$	<i>to the</i>
Acc.	$\tau\acute{o}\nu$	$\tau\acute{\eta}\nu$	$\tau\acute{o}$	<i>the</i>
<i>Dual.</i>				
N.A.	$\tau\acute{\omega}$	$\tau\acute{\alpha}$	$\tau\acute{\omega}$	<i>the</i>
G.D.	$\tau\omicron\iota\nu$	$\tau\alpha\iota\nu$	$\tau\omicron\iota\nu$	<i>of or to the</i>
<i>Plural.</i>				
Nom.	$\omicron\iota$	$\alpha\iota$	$\tau\acute{\alpha}$	<i>the</i>
Gen.	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	<i>of the</i>
Dat.	$\tau\omicron\iota\varsigma$	$\tau\alpha\iota\varsigma$	$\tau\omicron\iota\varsigma$	<i>to the</i>
Acc.	$\tau\omicron\upsilon\varsigma$	$\tau\alpha\varsigma$	$\tau\acute{\alpha}$	<i>the</i>

*Declensions.*

13. Greek nouns fall most naturally into three declensions according to the characteristic or final letter of the stem. Two of these are parissyllabic vowel declensions, the 1st having the characteristic A, the 2nd the characteristic O. The 3rd declension is imparissyllabic and the characteristic is generally a consonant.

14. Of the 1st or A declension there are five varieties, three feminine and two masculine, which are declined in the same way in the dual and plural but differ to a certain extent in the singular.

In the 1st variety the nominative singular ends in *-a* preceded by a vowel or by *ρ*, as *φιλία*. In the 2nd it ends in *-a* preceded by any consonant except *ρ*, as *μούσα*. In the 3rd it ends in *-η*, as *κόμη*. In the 4th it ends in *-ας*, as *νεανίας*. In the 5th in *-ης*, as *ποιητής*<sup>1</sup>.

The three former are the feminine varieties; as they are the most characteristic and important they will be treated of first.

<sup>1</sup> The reason for classing these varieties together under the A declension is, that the characteristic in all was originally *α*, as may be seen from the dual and plural, as well as from the older forms of the singular. Cf. Doric, *τιμά*. *τιμάς*. Epic, *ἱππότα*. *Ἀτρεΐδαα*.

### III. THE A DECLENSION, CORRESPONDING TO THE 1ST DECLENSION IN LATIN.

#### 15. *Feminines.*

- (1) *φιλία*<sup>1</sup>, friendship (*philo-sophy*).  
 (2) *μουσα*, a *muse* (*music*, L. *musa*).  
 (3) *κόμη*, hair (*comet* = long-haired star, L. *coma*).

(1) Stem *φιλία*. Compare the Latin *familia*,  
*Sing. N. φιλί-α* famili-a

G. — *ας* — *æ* (old form *as*. Cf. *pater familias*)

D. — *α̣*<sup>2</sup> — *æ*

A. — *αν* — *am*

V. — *α* — *a*

(2) Stem *μουσα*.

*Sing. N. μουσ-ᾱ*

G. — *ης*

D. — *η*

A. — *ᾱν*

V. — *ᾱ*

(3) Stem *κομα*.

*Sing. N. κόμ-η*

G. — *ης*

D. — *η*<sup>1</sup>

A. — *ην*

V. — *η*

The Dual and Plural of (1) (2) (3) are declined as follows :

*Dual.* N.A.V. *φιλί-ᾱ*  
 G.D. — *αν*

<sup>1</sup> The italicized words are connected in derivation with the Greek word which precedes them. When inclosed in brackets they are not (necessarily) synonymous with it.

<sup>2</sup> The *ι* written under the termination of the dative singular in the 1st and 2nd declensions was originally written after it (*φιλί-ι* = *φιλί-α*). It is called the *ι* subscript.

Plural. N.V.	φιλί-αι	Cf. L.	mus-æ
G.	— ὦν (old form αων)	—	arum
D.	— αῖς	—	is
A.	— ας	—	as

16. List of Words<sup>1</sup>.

ἄγκυρα, anchor (L. *ancōra*).

ἀρχή, rule, beginning (mon-*archy*).

γῆ, earth, land (*geo*-logy).

γλῶσσα, tongue (*glossary*).

γωνία, corner (*hexa-gon*).

δόξα, opinion, glory (*ortho-doxo*, *doxo*-logy).

ἔδρα, seat (*cath-edral*, L. *sedes*).

ζώνη, girdle (*zone*).

ἡμέρα, day (*eph-emeral*).

θεά, goddess (*theo*-logy).

λύρα, lyre (L. *lyra*).

μέλισσα, bee (L. *mel*).

μηχανή, contrivance (*mechanics*, L. *machina*).

νεφέλη, cloud (L. *nebula*).

νύμφη, bride, *nymph* (L. *nympha*).

πέτρα, a rock (*petri*-fy, *Peter*).

σοφία, wisdom (*philo-sophy*, *Sophia*).

στοά, porch (*stoic*).

τέχνη, art (*technical*).

τιμή, honour (*Timo*-theus).

ῥη, wood (*silva*).

<sup>1</sup> The lists should be learnt off by heart and the words declined. Observe that the aspirate in ἔδρα is represented by *s* in the Latin; so ξξ=sex; ὑπέρ=super; ῥη=silva. In the last word the *v* represents the lost Digamma of the Greek.

φυγή, flight (L. *fuga*).

φωνή, sound, voice (*eu-phonicus*).

ψυχή, soul, mind (*psycho*-logy).

### 17. Rules for the Exercises.

The adjective (including the article) agrees with its substantive in gender, number and case.

When one substantive is in grammatical dependence upon another it is put in the genitive case.

When one substantive follows another to give a new name to the person or thing already named by the first substantive, it is put in the same case, and the two substantives are said to be in apposition to one another, *e.g.* Juno regina caeli. Solem mundi oculum.

\*Ω is generally prefixed to the vocative case.

### 18. Exercises on feminines of the First Declension.

Translate into English, parsing all the words:

Ex. 3. αἱ νεφέλαι. τῇ μελίσση. τῶν ψυχῶν. τὴν γλῶσσαν. ταῖν θεᾶν. τῇ ζώνῃ. ταῖς ἑδραῖς. ἡ γωνία τῆς γῆς. αἱ κόμαι τῆς Ἀφροδίτης. μηχαναὶ σοφίας. ἡ φωνὴ τῶν μελισσῶν. τὴν ἀρχὴν τῆς ἡμέρας.

Translate into Greek<sup>1</sup>:

Ex. 4. Of the days. In a cloud. With the tongue. From the wood. For the soul. To the bees. Of

<sup>1</sup> Translate *of* and *from* by the genitive; *to*, *for*, *with*, *at*, *in*, by the dative.

two anchors. The anchor of the soul. The seat of the muses. The beginning of wisdom. Girdle of Aphrodite. The contrivances of the bees. At the corner of the porch. An opinion of wisdom. The glory of the land. The lyre of the Goddess. The friendship of Hera. O voice of the Goddess.

### 19. A declension—masculines.

(4) *νεανίας*, a youth (*neo*-phyte, L. *Nea*-polis), declined like *φιλία* except in nom. and gen. sing.

(5) *ποιητής*<sup>1</sup>, a maker, especially of verses (L. *poeta*, E. *poet*), declined like *κόμη* except in nom. gen. and voc. sing.

#### *Singular.*

(4) Stem <i>νεανια</i> .	(5) Stem <i>ποιητα</i> .
N. <i>νεανί-ας</i>	N. <i>ποιητ-ής</i>
G. — <i>ου</i>	G. — <i>ού</i>
D. — <i>α</i>	D. — <i>ῆ</i>
A. — <i>αν</i>	A. — <i>ήν</i>
V. — <i>α</i>	V. — <i>ᾶ</i>

Dual and Plural like *φιλία*.

### 20. List of Words.

*ἀθλητής*, a wrestler (*athletic*).

*Ἀλκιβιάδης*<sup>2</sup>, *Alcibiades*.

<sup>1</sup> The termination *της* expresses the agent, like the Latin *tor* in *factor*, *actor*, &c.

<sup>2</sup> The Greek form of a proper name will not hereafter be given in the list of words, when it can be obtained by the rules of §§ 3, 4.

Ἀτρεΐδης, son of *Atreus*.

δυναστείας, ruler (*dynasty*).

κριτής, a judge (*critic*).

μαθητής, a learner, disciple (*mathematics*).

ναύτης, a sailor (*nautical*, L. *nauta*).

ὀπλίτης, heavy-armed soldier (*hoplite*, pan-*oply*).

Πέρσης, a *Persian*.

πολίτης, a citizen (*politics*).

σοφιστής, a *sophist*. Cf. σοφία.

Σπαρτιάτης, a *Spartan*.

στρατιώτης, a soldier (*strat-agem*).

ταμίης, a distributor, *lit.* one who cuts off portions (*ana-tomy*).

## 21. Exercises on masculines of the First Declension.

Ex. 5. Translate and parse :

τῷ ναύτῃ. τοὺς ἀθλητάς. τοῖς πολίταις. τὸν ὀπλίτην. τὸ μαθητά. τὴν λύραν τοῦ ποιητοῦ. τὰς μηχανὰς τοῦ ὀπλίτου. τῇ φιλίᾳ τῶν πολιτῶν. τὴν φωνὴν τοῦ κριτοῦ.

Ex. 6. Translate into Greek :

To the sailors. Of the disciple. For the hoplites. From the judge. In the souls of the disciples. The glory of the Spartans. The judge of the wrestlers. The seat of the distributor. The heavy-armed of the soldiers. Of the two sons of *Atreus*.

IV. THE O DECLENSION, CORRESPONDING TO  
THE 2ND DECLENSION IN LATIN.

22. The nouns of this declension are chiefly masculine or neuter. The masculines form their Nom. Sing. in *-os*, and are declined like *λόγος*: the neuters in *-ον*, and are declined like *ζυγόν*. There are besides a few feminines which are declined like the masculines<sup>1</sup>.

(1) Stem *λογο*, word, reason, speech (*logic*, *geo-logy*).

<i>Sing.</i>	N.	<i>λόγ-ος</i>	Compare L. <i>domin-us</i>
	G.	— <i>ου</i>	— <i>i</i>
	D.	— <i>φ</i>	— <i>o</i>
	A.	— <i>ον</i>	— <i>um</i>
	V.	— <i>ε</i>	— <i>e</i>
<i>Dual.</i>	N.A.V.	— <i>ω</i>	
	G.D.	— <i>ων</i>	
<i>Plural.</i>	N.V.	— <i>αι</i>	<i>domin-i</i>
	G.	— <i>ων</i>	— <i>orum</i>
	D.	— <i>οις</i>	— <i>is</i>
	A.	— <i>ους</i>	— <i>os</i>

(2) Stem *ζυγο*, yoke (L. *jugum*).

<i>Sing.</i>	N.A.V.	<i>ζυγ-όν</i>	Comp. L. <i>jug-um</i>
	G.	— <i>οῦ</i>	— <i>i</i>
	D.	— <i>φ</i>	— <i>o</i>

<sup>1</sup> There are other less common varieties of this declension which will be noticed afterwards.

<i>Dual.</i>	N.A.V.	ζυγ-άι	
	G.D.	— οῖν	
<i>Plur.</i>	N.A.V.	— ά	jug-a
	G.	— ὦν	— orum
	D.	— οῖς	— is

23. *List of Words.*

ἄγγελος, messenger { *angel* }  
 εὐ-αγγέλιον, good news { *ev-angelist* }.

ἀδελφός, brother (*Phil-adelphia*).

ἄθλον, prize { Cf. ἀθλητής }.  
 ἄθλος, struggle { }

ἄνθρωπος, man (*phil-anthropy*).

βίος, life (*bio-graphy*).

βιβλίον, book (*bible*).

δένδρον, tree (*rhodo-dendron*).

δῆμος, people (*demo-cracy*, *epi-demic*).

δῶρον, gift (L. *donum*, *Doro-thea*, *Dora*).

ἔργον, *work*, deed (*en-ergy*).

ζῶον, animal (*zoo-logy*).

θεός, God (*Theo-dore*. L. *deus*), cf. *θεά*.

ἵππος, horse (*hippo-potamus*, *Phil-ip*).

κόσμος, order, ornament, world (*cosmo-politan*; *cos-metic*).

κύβος, a die (*cube*).

λίθος, stone (*litho-graph*).

νόμος, law (*astro-nomy*).

ὁδός, f. way, journey (*meth-od*, *Ex-odus*).

οἶκος, house (*eco-nomy*. L. *vicus*, *Nor-wich*).

οἶνος, wine (L. *vinum*<sup>1</sup>).

ὄπλον, weapon, *pl.* arms. Cf. ὀπλίτης.

ὄργανον, instrument (*organ*).

πλοῦτος, wealth (*Plutus, pluto-cracy*).

πόλεμος, war (*polemical*).

ρόδον, rose (*rhodo-dendron, Rhoda*).

στέφανος, crown (*Stephen*).

στρατός, army { *strat-agem* }  
στρατηγός, general { *strategic* } . Cf. στρατιώτης.

τόπος, place (*topo-graphy*).

τρόπος, turn, manner (*tropics* = turnings of the sun. *trope*).

φόβος, fear (*hydro-phobia*).

χρόνος, time (*chronicle*).

#### 24. Exercises on the Second Declension.

Ex. 7. τὸν βίον τῶν ἀνθρώπων. θεοῦ ἔργον.  
τῷ οἴκῳ τοῦ ἀδελφοῦ. τὰ ὄργανα τῶν ναυτῶν.  
στέφανος ῥόδων. τὸν κόσμον τοῦ στρατοῦ. ὁ τρό-  
πος τοῦ δήμου.

Ex. 8. A book of good news. God's house.  
A messenger of God. The work of the horse.  
A gift of wine. The weapons of the army. The  
path of the horses. The crown of the messenger.  
In the beginning of the time. To the friendship  
of the brothers. Wine of Bacchus. Roses of  
Aphrodite. The place of the weapons. The man-  
ners of the people. The general of the Spartans.

<sup>1</sup> The *v* in *vicus, vinum*, represents the lost Digamma in the words *οἶκος, οἶνος*.

# V. ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS.

25. Most adjectives in Greek, as in Latin, are of three terminations, and are declined after the pattern of the A and O declensions, the masculine and neuter following the 2nd, and the feminine the 1st declension. If the masculine termination *-os* is preceded by a vowel or *ρ*, the feminine is declined like *φιλία*, otherwise like *κόμη*.

(1) *θεῖος-α-ον*, divine. Cf. *θεός*. (2) *φίλος-η-ον*, dear. Cf. *φιλία*.

			Cf. L. bonus.		
S. N.	<i>θεῖ-ος</i>	<i>-α -ον</i>	bon-tus	<i>-a -um</i>	
G.	<i>-ου -ας -ου</i>		<i>-i -ae -i</i>		
D.	<i>-ω -α -ω</i>		<i>-o -ae -o</i>		
A.	<i>-ον -αν -ον</i>		<i>-um -am -um</i>		
V.	<i>-ε -α -ον</i>		<i>-e -a -um</i>		
D. N. A. V. — <i>ω -α -ω</i>					
G. D. — <i>οιν -αν -οιν</i>					
P. N. V.	<i>-οι -αι -α</i>		<i>-i -ae -a</i>		
G.	<i>-ων -ων -ων</i>		<i>-orum -arum -orum</i>		
D.	<i>-οις -αις -οις</i>		<i>-is -is -is</i>		
A.	<i>-ους -ας -α</i>		<i>-os -as -a</i>		

(2) <i>Sing. N.</i>	φίλος	— η	— ου
<i>G.</i>	— ου	— ης	— ου
<i>D.</i>	— ο	— η	— ο
<i>A.</i>	— ου	— ην	— ου
<i>V.</i>	— ε	— η	— ου

Dual and Plural like *θείος*.

### 26. List of Words.

*ἄθλιος*, wretched, *lit.* struggling. Cf. *ἄθλος*.

*ἀρχαῖος*, ancient. Cf. *ἀρχή* (*archaeo*-logy).

*ἄξιος*, worthy (*axiom*).

*Ἀττικός*, *Attica*. ἡ Ἀττική, the Attic land, Attica.

*γενναῖος*, noble (L. *generosus*).

*δεξιός*, on the right hand (L. *dexter*), *dexterous*, clever. ἡ *δεξιὰ* (L. *dextera*), the right hand.

*δυνατός*, powerful. Cf. *δυνάστης*.

*ἕτερος*, different (*hetero*-dox).

*θερμός*, warm (*thermo*-meter).

*ἴδιος*, own, private (*idiom*).

*ιερός*, sacred (*hier*-archy, *Jer*-ome). τὸ *ιερόν*, temple. τὰ *ιερά* victims.

*ἴσος*, equal (*iso*-thermal).

*καλός*, beautiful (*kal*-eido-scope).

*κενός*, empty (*ceno*-taph).

*κοινός*, common (*ceno*-bite, *epi*-cene).

*Λακεδαιμόνιος*, *Lacedaemonian*.

*μικρός*, or *σμικρός*, small, short (*micro*-scope).

*μόνος*, alone, single, only (*mono*-tonous).

*νέος*, *new*, young (*neo*-logy. L. *novus*). Cf. *νεανίας*.

*ὀλίγος*, few (*olig*-archy).

ὀρθός, upright, straight (*ortho-dox*).

πλούσιος, rich. Cf. πλούτος.

πολέμιος, hostile. Cf. πόλεμος.

σοφός, wise. Cf. σοφία.

27. In Greek as in Latin, and to a certain extent in English, adjectives may be used as substantives, person or thing being understood; e.g. *stultus*, a foolish (man), *sapientes*, the wise (men), *bonum*, a good (thing). This is particularly the case with certain words, as φίλος, a friend, Ἀθηναῖος, an Athenian; but any adjective may be used as a substantive by prefixing the article, as τὸ καλόν, the beautiful, τὰ καλά, the class of beautiful things, οἱ πλούσιοι, the rich (men).

28. *Exercises on adjectives of three terminations.*

Ex. 9. οἱ ἄθλιοι ναῦται. τὰ ἀρχαῖα βιβλία. ἄξιον ἔργον. τὸν γενναῖον Σπαρτιάτην. τοῦ δεξιοῦ ἵππου. δυνατοὺς ἀνθρώπους. ὀλίγας ἡμέρας. ἱερῶ τόπῳ. ἴσου ἔργου ἴσον ἄθλον. τῷ μόνῳ θεῷ. τὸν ὀρθὸν νόμον τοῦ θεοῦ. πολεμίαν γῆν. τῶν ἰδίων ἔργων.

Ex. 10. O dear brother. Of the wise goddess. To the hostile army. The wretched life of the rich man. The straight road. Of a small house. New contrivances of young men. The common law of men. The beautiful hair of the young bride. Equal gifts of friends. The empty porch. The divine voice of the poet. The right-

hand horse. The noble general of the Spartans. The beautiful works of the Athenians. The rich gifts of the Athenian friend. The wise of (i. e. among) the Athenians. In the souls of the wise. The rule of the few.

29. *Adjectives of two terminations in -ος, -ον.*

In the class of adjectives we have just been considering, the feminine follows the 1st declension. We shall now deal with a class in which it follows the 2nd, the termination -ος being sometimes feminine in adjectives as it is in nouns (Cf. ὁδός). Thus in the word βάρβαρος, foreign (barbarian), the feminine is the same as the masculine through all the cases. It is declined as follows :

	M. and F.	N.
<i>Sing.</i> N.	βάρβαρος	βάρβαρον
G.	βαρβάρου	All genders
D.	βαρβάρῳ	„
Acc.	βάρβαρον	„
Voc.	βάρβαρε	βάρβαρον
<i>Dual.</i> N. A. V.	βαρβάρῳ	All genders
G. D.	βαρβάρῳ	„
<i>Plural.</i> N. V.	βάρβαροι	βάρβαρα
G.	βαρβάρων	All genders
D.	βαρβάροις	„
A.	βαρβάρους	βάρβαρα.

Compound adjectives in -ος are generally declined in this way.

30. *List of Words.*

- ἀδύνατος*, powerless, impossible. Cf. *δυνατός*.  
*ἄθεος*, godless (*atheist*). Cf. *θεός*.  
*ἄλογος*, irrational. Cf. *λόγος*.  
*ἀμήχανος*, helpless, impracticable. Cf. *μηχανή*.  
*ἀνάξιος*, unworthy. Cf. *ἄξιος*.  
*ἄνομος*, lawless. Cf. *νόμος*.  
*εὐζωνος*, well-girdled, well-girt. Cf. *ζώνη*.  
*εὐψυχος*, courageous. Cf. *ψυχή*.  
*ἐφήμερος*, of a day, short-lived. Cf. *ἡμέρα*.  
*παράδοξος*, surprising, *lit.* beyond opinion (*paradox*). Cf. *δόξα*.  
*φιλάδελφος*, brotherly, sisterly. Cf. *φίλος*, *ἀδελφός*.  
*φιλάνθρωπος*, humane. Cf. *φίλος*, *ἄνθρωπος*.  
*φιλόσοφος*, loving wisdom, *philosophic*. Cf. *φίλος*, *σοφία*.  
*φιλότιμος*, loving honour, ambitious. Cf. *φίλος*, *τιμή*.

31. *Exercises on adjectives of two terminations.*

Ex. 11. ἡ φιλόσοφος μέλισσα. τὸν εὐ-  
 ψυχον Ἀμεινίαν. ἐφημέρου ζῶου ἀνθρώπου ἐφ-  
 ἡμερα ἔργα. ὁ ἄθλιος βίος τῶν ἀθέων. τοῖς κα-  
 λοῦς τρόπους τῆς φιλοσόφου ψυχῆς. παράδοξον  
 μηχανὴν ἀναξίου ἀνθρώπου. ἀθέου σοφιστοῦ ἄλο-  
 γος δόξα. τὴν ἔδραν τῆς εὐζώνου νύμφης. ἀνόμων  
 πολιτῶν ἐφήμερος φιλία.

Ex. 12. An impossible work. The law-  
 less life of the ambitious citizen. The godless

wisdom of Diagoras. The short-lived rule of Alcibiades. A short journey of an active (*lit.* well-girt) man. The sisterly friendship of Antigone. The surprising speech of the sailor. The wretched yoke of a lawless rule. The beginning of an impracticable struggle. The irrational fear of the barbarians. To the brotherly soul of the youth.

## VI.

### THE VERB Εἰμί.

32. Deferring for the present the 3rd or imparisyllabic declension we will now give the substantive verb (*i. e.* the verb of *being*) which will enable us to deal with the complete sentence.

In Greek, as in other languages, every complete sentence is made up of two parts at least, the *subject* or that which is spoken of, and the *predicate* or that which is said about it. The subject is usually a noun or a pronoun, the predicate is either a single verb, or a copulative (*i. e.* coupling) verb joined with a noun which is called the *complement* because it completes or makes up the predicate. Thus in the sentence, "vivit Cicero," *Cicero* is the subject spoken of, and the single word *vivit* contains the predicate, or that which is said about the subject; but in "Cicero est orator" the predicate is contained in two words, the copulative verb *est*, and the comple-

ment *orator*. When the predicate is contained in one word it may be called *simple*; when in two, *resolved*.

33. The rules for the subject and complement are the same in Latin, Greek, and English :

(1) The subject of the finite verb is put in the nominative case.

(2) The verb agrees with its subject in number and person.

(In Greek there is a peculiar exception to this rule. Neuter plurals are treated like a singular noun of multitude, and are generally followed by a verb in the singular number.)

(3) The complement of the copulative verb is in the same case, and (if an adjective) in the same number and gender as the subject.

34. The substantive verb is of great importance for showing the connexion between the various Indo-European languages. It is of the same root in English, Latin, and Greek, and there is a considerable resemblance in the inflexions, especially if we compare their older forms. In all three languages it is irregular, and in Greek and Latin it is also defective. In Greek it has only three tenses, the present, the imperfect, and the future. We shall confine ourselves for the present to the indicative mood.

35. Εἰμί<sup>1</sup>, I *am* (old form ἐσμί); stem *es* (L. *esse*).

PRESENT.	IMPERFECT.
<i>Singular.</i>	
1. εἰμί, I am.	ἦν, or ἦ, I was.
2. εἶ, thou art.	ἦσθα, thou wast.
3. ἐστὶ(ν), he is.	ἦν, he was.
<i>Dual.</i>	
1. —	—
2. ἐστόν, ye two are.	ἦτον, ye two were.
3. ἐστόν, they two are.	ἦτην, they two were.
<i>Plural.</i>	
1. ἐσμέν, we are.	ἦμεν, we were.
2. ἐστέ, ye are.	ἦτε, ye were.
3. εἰσί(ν) <sup>2</sup> , they are.	ἦσαν, they were.

## FUTURE.

*Singular.*

1. ἔσομαι, I shall be.
2. ἔσει or ἔση, thou wilt be.
3. ἔσται, he will be.

<sup>1</sup> Compare the old forms in Latin and Greek.

<i>Sing.</i> 1. G. ἐσμί	L. esum
2. ἐσσί	es
3. ἐστί	est
<i>Plur.</i> 1. ἐσμέσ	esumus
2. ἐστέ	estis
3. ἐντί	esunt

<sup>2</sup> The final *ν* of ἐστίν, εἰσίν is usually dropped before a consonant. This moveable *ν*, commonly called the *ν* ἐφελκυστικόν, is found in all 3rd persons which end in *-er* or *-ur*, and also in datives plural in *-ων*.

## FUTURE.

*Dual.*

1. ἐσόμεθον, we two shall be.
2. ἔσεσθον, ye two will be.
3. ἔσεσθον, they two will be.

*Plural.*

1. ἐσόμεθα, we shall be.
2. ἔσεσθε, ye will be.
3. ἔσονται, they will be.

36. In Greek, as in Latin, the personal pronouns are omitted before the verb unless they are meant to be emphatic.

The English possessive pronoun is often represented by the Greek article where the context shows who is referred to, as ὁ φιλόσοφος ἐδίδασκε τοὺς μαθητάς, the philosopher was teaching *his* disciples.

The article is generally prefixed to the subject, but not to the complement, so that it serves to distinguish them in cases which would be otherwise doubtful: e.g. in the verse, θεὸς ἦν ὁ λόγος, the article shows that λόγος is the subject.

The copulative verb is sometimes omitted, as ὀλίγοι οἱ σοφοί, the wise (*are*) few.

## 37. Exercises on the Verb Εἰμί.

Ex. 13. τὸ ἔργον ἐστὶ καλόν. οἱ ναῦται ἦσαν ἄθλιοι. ἡ ἡμέρα ἦν ἱερά. ὁ τόπος ἐστὶν ἱερός. ἀδελφοὶ ἐστέ. ἡ γῆ ἐστὶ πολεμία. νέος εἰ, ὧ

Ἀθηναῖε. οἱ νέοι εἰςὶ θερμοί. μόνος εἰμή. ὁ ἄγγελος ἔσται πλούσιος. τὰ ζῶά ἐστιν ἱερά. ἄξιοι ἐσόμεθα. δυνατόι ἔσεσθε. ὀλίγοι στρατιῶται ἔσονται. κοινὸς ὁ τῶν φίλων πλοῦτος.

Ex. 14. The life of the sailors is wretched. The time will be short. I was young. The art of the poet is noble. The house will be empty. The noble are few. The opinion of wise men is powerful. The seat of the gods is sacred. The youths are equal. The (thing which is one's)<sup>1</sup> own is dear. The Attic land was the ancient seat of the muses. The souls of the young are warm. The lyre is the instrument of the poet. Roses are a beautiful ornament of the hair. The crown is the wrestler's prize. The army is the instrument of the general. War was the art of the Spartans. The rich citizens were hostile. You are wise rulers. We shall be rich. We are disciples of the clever sophist. The (two) horses are the gift of the general. I shall be the messenger. The tree will be small. We are brothers. You were the friends of the youth. Thou wilt be an equal judge. You will be worthy disciples of the sophist. You are citizens of a hostile land. The brother of the poet Aeschylus was the soldier Ameinias.

<sup>1</sup> English words in brackets are to be omitted in the Greek.

VII. VERBS IN -ω.

*Indicative mood, present and imperfect tenses.*

38. The last section treated of the 'resolved' predicate made up of the copulative verb and complement. We now proceed to the 'simple' predicate, which may be either a transitive or an intransitive verb. When the predicate is contained in a transitive verb, it has to be 'enlarged' by the addition of the 'object'; thus, 'vivit Cicero' makes a complete sentence, but 'Cicero timebat' requires that the object of his fear should be stated, *viz.* Caesarem, which is placed in the accusative case. The rule is the same as in English and Latin, *viz.*

39. The nearer object of a transitive verb is put in the accusative case.

40. The great majority of Greek verbs make the end of the 1st sing. pres. ind. act. in -ω like the Latin; thus λέγω, I say (L. *lego*. Cf. λόγος). The imperfect is formed from the present by changing the final ω into ου, and prefixing ε (called the *syllabic augment*), as λέγω, ἔλεγον: but if the verb begins with a vowel, the effect of the augment (which is then called *temporal*) is to lengthen the initial vowel. Thus α is changed into η, ἄρχω, I rule (cf. ἀρχή), ἤρχον, ε into η (sometimes ει), α

### 32 VERBS IN *α*. PRES. AND IMPERF. ACT.

into *ω*, *ι* into *ῑ*, *υ* into *ῡ*, *αι* into *ῃ*, *οι* into *οῑ*, *αυ* into *ηυ*. *ρ* is doubled after the syllabic augment, as *ῥίπτω*, *ῥήριπτον*.

#### 41. Pres. Ind. Act. of λέγω, I say, speak, call.

<i>Sing.</i>	1. λέγω,	I say.	Cf. L. leg-o.
	2. — εις,	thou sayest.	— is.
	3. — ει,	he says.	— it.
<i>Dual.</i>	1. <sup>1</sup> —		
	2. λέγ-ετον,	you two say.	
	3. — ετον,	they two say.	
<i>Plur.</i>	1. — ομεν,	we say.	— imus.
	2. — ετε,	ye say.	— itis.
	3. — ουσι(ν),	they say.	— unt.

#### Imp. Ind. Act.

<i>Sing.</i>	1. ἔλεγ-ον,	I was saying.	
	2. — ες,	thou wast saying.	
	3. — ε(ν),	he was saying.	
<i>Dual.</i>	1. —		
	2. ἐλέγ-ετον,	you two were saying.	
	3. — έτην,	they two were saying.	
<i>Plur.</i>	1. — ομεν,	we were saying.	
	2. — ετε,	ye were saying.	
	3. ἔλεγ-ον,	they were saying.	

#### 42. List of Words.

*ἀγγέλλω*, I announce. Cf. *ἄγγελος*.

*ἀκούω*, I hear (*acoustic*).

<sup>1</sup> The 1st person of the Dual is wanting through the whole of the Active Voice.

- ἄρχω, I rule, begin. Cf. ἀρχή.  
 βάλλω, I throw, pelt (para-bola, para-ble, hyper-  
 bolical, L. ballista).  
 βλάπτω, I hurt, injure (blas-pheme, blame).  
 γράφω, I write (graphic, bio-graphy).  
 δακρύω, I weep (L. lacryma).  
 διδάσκω, I teach (didactic).  
 κρίνω, I judge. Cf. κριτής. (L. cerno).  
 κρύπτω, I hide (crypt, apo-crypha).  
 λαμβάνω, I take, receive, obtain (di-lemma, syl-  
 lable).  
 λείπω, I leave (L. linquo, ec-lipse, el-liptical).  
 μαθαίνω, I learn. Cf. μαθητής.  
 μένω, I remain, await (L. maneo).  
 νέμω, I assign, distribute. Cf. νόμος.  
 παιδεύω, I instruct (cyclo-pædia, ped-agogue).  
 παύω, I stop (pause).  
 πράσσω<sup>1</sup>, or πράττω, I do (practise).  
 στρατεύω, I make an expedition (Cf. στρατός).  
 τάσσω<sup>1</sup>, or τάττω, I arrange, appoint (tactics).  
 τέμνω, I cut (a-tom=indivisible particle, epi-tome).  
 Cf. ταμίης.  
 τρέπω, I turn. Cf. τρόπος.  
 τρέχω, I run (trochaic = the running metre).  
 φέρω I bear, carry (L. fero).  
 φεύγω, I flee (L. fugio). Cf. φυγή.  
 φράζω, I tell (phrase).  
 χαίρω, I rejoice, delight (eu-charist).

<sup>1</sup> The form in -ττω is used by Xenophon and the later Attic writers.

### 34 VERBS IN -ω. PRES. AND IMPERF. ACT.

#### 43. Exercises on the Present and Imperfect Indicative Active of Verbs in -ω.

Ex. 15. ἀκούω τὴν φωνὴν τοῦ ποιητοῦ. οἱ φίλοι χαίρουσιν. οἱ πολέμοιοι ἔφευγον. οἱ πολῖται μένουσι. ἔγραφες τὸν λόγον; τὴν ἀρχαίαν γῆν ἐλείπομεν. ὁ ναύτης τὴν ζώνην ἔτεμνε. οἱ στρατηγοὶ ἔτασσον τὸν στρατόν. ὁ σοφιστὴς ἐπαίδευε τὸν νεανίαν. καλὰ πράσσετε ὦ πολῖται. ὁ στρατιώτης ἔφραζε τὴν ὁδόν. ὁ ταμίας νέμει τοὺς οἴκους. οἱ μαθηταὶ ἐδάκρυον. ὁ στρατὸς τῶν βαρβάρων φεύγει.

Ex. 16. The Athenians were running. The hoplites turn the enemy. The general was stopping the flight. I was learning the speech of the sophist. The sophist was teaching his disciples. Thou hearest the voice of the goddess. The god assigns the crown to the poet. Time instructs the wise. The Spartans were injuring the land of their enemies. Fear hurts the soul. Thou wast teaching the beautiful art. You were bringing the arms of the soldiers. The soldier announced the flight of the Persians. I was hearing the beautiful speech of the man. The few were ruling, the people obeyed (*lit.* was hearing). Plutarch wrote the lives of worthy men. The wise citizen proposes (*lit.* writes) upright laws. Alcibiades was throwing the dice. Time judges the manners of men. The house of the Atreidae was hiding wretched deeds. The judges were receiving gifts. The Athenians were leaving their

ancient land. The wretched men were cutting the rock. The clouds hide the rock of the goddess. I weep the wretched flight of the heavy-armed (troops). Thou hurtest the soul of the noble youth. The small animal was running. He speaks the glory of the ancient days. The army of the Persians did not await the Spartans.

#### 44. *The Dative Case.*

We have now had examples of the most important uses of the nominative, accusative and genitive cases; those of the dative still remain. In Greek the dative is not only the case of the remoter object as it is in Latin, but it also supplies the place of the Latin ablative of the cause, the instrument, and the manner.

#### 45. *Dative of the remoter object.*

Almost any action (or state) may be viewed with reference to some person (or thing) beyond the immediate agent or object, and the verb expressive of such action may thus take a dative of the remoter object; but there are certain verbs and adjectives which necessarily involve such a reference (*e.g.* words of giving) and these have received the name of *trajective* verbs (or adjectives). This dative is usually expressed in English by the prepositions *to* or *for*.

46. *Exercises on the Dative of the remoter object.*

Ex. 17. δ' Κύρος τοῖς στρατιώταις τὰ ἄξια ἔνεμε. ὁ ἄγγελος ἔλεγε τῷ στρατηγῷ τὰς μηχανὰς τῶν πολεμίων. ὁ ἄνθρωπος ἔγραφε τὸ ἔργον τῷ ἀδελφῷ. δῶρα ἔφερον τῷ δυνάστη οἱ πλούσιοι. ὁ δῆμος τοῖς ὀλίγοις πολέμιός ἐστιν. φίλοι ἦσαν τοῖς Λακεδαιμονίοις οἱ ὀλίγοι. τοῖς φιλοτίμοις τὰ ἄθλα φίλα ἐστί.

Ex. 18. The ruler assigns the land to the soldiers. The general announced to the army the march (*lit.* journey) of the Athenians. Friendship is a gift of the gods to men. The people are (*lit.* is) hostile to the wise. The rich (man) is equal to the powerful (man). Time is equal to wealth. The noble are dear to the gods. The law is common to the citizens. To the wise man wealth is a small (thing). He was a wise judge for the Athenians.

47. *Dative (for the ablative) of the instrument, cause or manner.*

This dative is usually marked in English by the prepositions *with*, *by*, *in*.

48. *Exercises on the Dative of instrument, cause, or manner.*

Ex. 19. ὁ μικρὸς τὸν γενναῖον τῇ γλώσσῃ βλάπτει. οἱ πολῖται φόβῳ ἔλειπον τοὺς οἴκους. λόγῳ χαίρουσιν, ἔργῳ δακρύουσιν οἱ ἄνθρωποι. οἱ

<sup>1</sup> The Article is often used with a proper name which is well known or has been mentioned before.

\*Αθηναῖοι ἐστράτευσεν τοῖς ὀπλίταις. ὁ Φοῖβος  
τῇ θεῇ φωνῇ τὴν ὁδὸν ἤγγελλε τῷ ἀνθρώπῳ.  
οἱ θεοὶ χαίρουσι τοῖς καλοῖς ἔργοις τῶν γενναίων  
ἀνθρώπων.

Ex. 20. The Athenians were pelting the Lacedaemonian hoplites with stones. Charmides delights in bees, his brother in horses. We write with the right-hand. The soldier was carrying the crown in his right-hand. The nymphs were pelting with roses the beautiful youth. By law the ruler distributes honours to the citizens. By law the wise rule, the people obey. The enemy were turning their horses in fear. The ambitious youth was injuring the citizens by his lawless manners. The philosopher (*lit.* the philosophic) was bearing his wretched life with a noble spirit (*ψυχῇ*). Nominally (*lit.* in word) the noble, really (*lit.* in deed) the rich rule.

#### 49. *Miscellaneous List.*

- ἀγαθός, good (*Agatha*). τὰ ἀγαθὰ, goods.  
 { ἀγείρω, I gather together (*pan-egyric*). Cf. ἄγω.  
 { ἀγορά, a gathering, place of assembling, mar-  
   ket = L. forum.  
 { ἀγορεύω, I address an assembly, declare.  
 { ἀγοράζω, I attend the market, buy.  
 ἀγνοια, ignorance. Cf. γυνώσκω.  
 { ἀγρός, field, country (*acre*, L. *ager*, *agri-cultural*).  
 { ἄγριος, wild, savage.  
 { ἄγρικός, rustic, rude. Cf. ἀγρός, οἶκος.

- ἄγω, I bring, drive, lead, keep (dem-*agogue*, L. *ago*).  
 ἀδελφή, sister. Cf. ἀδελφός.  
 { ἄδικος, *ον*, unjust. Cf. δίκη.  
 { ἀδικία, injustice, wickedness.  
 αἶδω, or ἄδω, I sing. Cf. ᾠδή.  
 ἀεργός, or ἀργός, *όν*, idle (leth-*argy*). Cf. ἔργον.  
 ἀθάνατος, *ον*, immortal, undying. Cf. θάνατος.  
 Αἴγυπτος, f. *Egypt*. [(*Athanasius*).  
 ἀίδιος, *ον*, everlasting.  
 αἶρω, I raise, take up (met-*eor*).  
 { αἰσχρός, disgraceful, shameful.  
 { αἰσχύνη, disgrace.  
 { αἰσχύνω, I disgrace.  
 { αἴτιος, accountable, guilty, ὁ αἴτιος, the author,  
 { the culprit, τὸ αἴτιον the cause, ἡ αἰτία,  
 { cause, fault, accusation.  
 { ἀκμή, edge, summit (*acme*, L. *acies*).  
 { ἄκρος, highest, first-rate, extreme, (*acro*-*polis*).  
 { τὸ ἄκρον, the height.  
 ἀκοή, hearing. Cf. ἀκούω.  
 ἀλήθεια, truth. Cf. λήθη.  
 { ἁμαρτάνω, I err.  
 { ἁμαρτία, error, sin.  
 ἁμβροσία, *ambrosia* (*lit.* immortality). Cf. βροτός.  
 { ἀνάγκη, necessity (L. *ango*, *angustus*).  
 { ἀναγκαῖος, necessary.  
 { ἀνδρείος, manly, brave (*Alex-ander*, *Andrew*).  
 { ἀνδρεία, manliness, courage.  
 ἄνεμος, the wind (L. *anima*, *anemone*).  
 ἀνθρώπινος, human. Cf. ἄνθρωπος.

- { ἄνοια, folly. Cf. γυγνώσκω.  
 { ἀνόητος, ον, foolish.  
 ἀξίη, an axe (L. *ascia*).  
 ἀπαιδευτος, ον, uneducated. Cf. παιδεύω.  
 ἄπτω, I fasten, kindle (*apse*, L. *apto*).  
 ἄργυρος, silver (L. *argentum*).  
 ἀρετή, virtue, excellence.  
 ἀριθμός, number (*arithmetic*).  
 ἄριστος, best (*aristo*-cracy).  
 ἄροτρον, plough (*aratrum*).  
 ἀρπάζω, I seize (*Harpy*, L. *rapio*).  
 ἄστρον, star (L. *astrum*).  
 ἀσχολία, want of leisure, business. Cf. σχολή.  
 ἄτη, calamity (*Atè*, *vid.* Shakespeare).  
 ἀτιμία, dishonour. Cf. τιμή.  
 αὐλή, courtyard (L. *aula*, hall).  
 αὐξάνω, I enlarge, increase (*wax*, L. *augeo*).  
 ἄφθονος, ον, ungrudging, without stint. Cf.  
 φθόνος.  
 ἀχάριστος, ον, ungrateful. Cf. χαίρω.  
 βαίνω, I go, step (*basis*, *acro-bat*).  
 βασιλεία, a kingdom (*Basil*, *basilisk*).  
 { βία, force, violence, might (L. *vis*).  
 { βίαιος, violent.  
 βλάβη, hurt, damage. Cf. βλάπτω.  
 βλασφημία, evil speaking (*blasphemy*). Cf.  
 βλέπω, I look, see. [βλάπτω, φήμη.  
 βοή, shout, noise (L. *re-boo*).  
 { βουλή, counsel, senate.  
 { βουλεύω, I counsel, advise (*Thrasy-bulus*).

βροτός, a mortal (*am-brosia, Ambrose*).

γάμος, marriage (*poly-gamy*).

γενεά, generation, race (*genea-logy*).

γεωργός, husbandman (*Georgica, George*). Cf.

γῆ, ἔργον.

{ γιγνώσκω, I know (*L. gnosco*).

{ γνώμη, feeling, judgement, vote (*gnomic*).

γραφή, writing, indictment. Cf. γράφω.

γύμνος, naked, stript (*gymnastics*).

δάκρυον, tear. Cf. δακρύω.

{ δειλός, cowardly.

{ δεινός, terrible (*dino-therium*).

δεῖπνον, dinner.

δεσμός, fetter, prison.

δεσπότης, master (*despot*).

διαβολή, calumny (*Devil, diabolical, Fr. diable*).

Cf. βάλλω.

δίαίτα, manner of living (*diet*).

διάλογος, conversation, *dialogue*. Cf. λόγος.

διδάσκαλος, teacher. Cf. διδάσκω.

{ δίκαιος, just, righteous

{ δικαιοσύνη, righteousness

{ δίκη, justice, right, lawsuit, punishment.

διώκω, I pursue. N. T. persecute.

δόλος, craft (*L. dolus*).

{ δούλος, slave, servant

{ δουλεύω, I am a slave.

{ δουλεία, slavery.

δρόμος, running, race (*hippo-drome, dromedary*).

δυναστεία, lordship. Cf. δυνάστης.

εἰδωλον, an image (*idol*). Cf. ἰδέα.

εἰρήνη, peace (*Irene, Irenaeus*).

ἐκκλησία, assembly, N. T. church (*ecclesiastical*,  
Fr. *église*).

ἐλαιον, οἶλ (L. *oleum, oliva*).

ἐλαίνω, I ride, drive (*elastic*).

Ἑλένη, *Helen (Ellen)*.

{ ἐλεύθερος, free.

{ ἐλευθερία, freedom.

Ἑλληνικός, Grecian, Greek.

{ ἔμπορος, a merchant.

{ ἐμπόριον, a mart (*emporium*).

ἔπαινος, praise.

ἐπίσκοπος, overseer (*episcopal, bishop*).

{ ἔρημος, ον, solitary, deserted (*hermit, hermit*).

{ ἐρημία, solitude, desolation.

ἔρπω (imp. *εἶρπον*), I creep, advance (L. *serpo, repo*).

ἐσθίω, I eat (*esculent*).

ἑστία, hearth (L. *Vesta*).

εὕρισκω (imp. *εὕρισκον*), I find (*eureka*).

εὐχή, a prayer.

ἔχω (imp. *εἶχον*), I have, hold, hold myself, am.

ἥβη, youth (*Hebe*).

ἡδονή, pleasure.

ἦκω, I am come.

ἥλιος, the Sun (*helio-trope, peri-helion*).

θάλασσα, the sea.

{ θάνατος, death (*eu-thanasia*). Cf. ἀθάνατος.

{ θνήσκω, I die.

{ θνητός, mortal.

θάπτω, I bury. Cf. τάφος.

{ θαυμάζω, I wonder, admire (*thaumaturge*).

{ θαυμαστός, wonderful.

{ θέα, a spectacle (*theatre*).

{ θεωρία, observation, contemplation (*theory*).

θηρίον, wild beast (*deer*, L. *fera*, *mega-therium*).

θησαυρός, *treasure* (L. *thesaurus*).

{ θύω, I sacrifice.

{ θυσία, sacrifice (L. *thus*, *thurible*).

θυμός, spirit.

θύρα, *door* (L. *fores*).

ιδέα, form (*idea*).

ιατρός, physician.

ἱμάτιον, cloak, pl. clothes.

ἱστορία, inquiry (*history*).

{ καθαίρω, I cleanse, purify.

{ καθαρός, clean, pure (*Catharine*, L. *castus*).

καιρός, opportunity.

καίω, I burn (*caustic*, *cauterize*).

{ κακός, bad (*caco-ethes*).

{ κακία, badness, vice.

καλύπτω, I hide (*apo-calypse*). Cf. κρίπτω.

κάμπτω, I bend.

καρδία, the heart (L. *cor*).

καρπός, fruit (*peri-carp*, *Poly-carp*).

κελεύω, I command.

Κελτοί, the *Celts*.

κέντρον, a goad, sting (*centre*).

κεφαλή, head (*Bu-cephalus*, L. *caput*).

κηρύσσω, I proclaim, N. T. preach.

- κίνδυνος, danger.  
 κισσός, or κιττός, ivy.  
 κλείω, I shut (*close*, L. *claudo*).  
 { κλέπτω, I steal.  
 { κλέπτης, a thief (*clepto-mania*).  
 { κλοπή, theft.  
 κλήρος, a lot, portion (*clerical*).  
 κολλάζω, I chastise, correct.  
 κόλπος, bosom, fold, bay = L. *sinus* (*gulf*).  
 κόπτω, knock, cut (*comma*, *chop*, Fr. *couper*).  
 κρυπτός, hidden. Cf. κρύπτω.  
 κτείνω, I kill, slay.  
 κύκλος, a circle (*cyclone*, en-cyclo-pædia).  
 κύκνος, a swan (*cygnet*, L. *cycnus*).  
 κύριος, having-power-over, valid, regular. ὁ κύριος, master, N. T. Lord (*kirk*, *church*).  
 { λαμπρός, bright (*lamp*).  
 { λάμπω, I shine.  
 { λανθάνω, I escape notice (L. *lateo*).  
 { λήθη, forgetfulness (*Lethe*, *leth-argy*). Cf. ἀλήθεια.  
 λοιπός, remaining = L. *reliquus*. Cf. λείπω.  
 λύκος, a wolf (L. *lupus*).  
 { λύπη, pain, grief.  
 { λυπηρός, grievous.  
 λύω, I loose (*ana-lysis*, L. *luo*).  
 μακάριος, blessed.  
 μακρός, long (*mickle*, L. *magnus*).  
 μανία, madness (*mania*).  
 μάχη, battle (*Andro-mache*).

- μέσος, adj. middle (*Meso*-potamia, *L. medius*).  
 { μέτρον, a measure (*baro-meter, metre*).  
 { μετριος, moderate.  
 μισθός, reward, pay.  
 μνήμη, memory (*L. meminī*).  
 μοῖρα, portion, fate.  
 μορφή, shape (*L. forma, meta-morphosis*).  
 μῦθος, tale (*mytho-logy*).  
 ναυτικός, naval. Cf. ναύτης. τὸ ναυτικόν, the navy.  
 νεκρός, dead (*Necro-polis*). ὁ νεκρός, dead body.  
 νῆσος, f. an island (*Pelopon-nesus, Poly-nesia*).  
 νίκη, victory (*Nico-demus, Nicho-las*).  
 νομίζω, I think, consider. Cf. νόμος.  
 νόσος, f. disease.  
 ξένος, a guest, stranger (*Eu-xine*).  
 ξύλον, wood.  
 Ὀδύσσεια, *Odyssey*.  
 { οἶκτος, pity.  
 { οἰκτεῖρω, I pity.  
 ὅλος, whole (*cath-olic, holo-caust*).  
 ὅμοιος, like, similar (*homoeo-pathy*).  
 ὀνομάζω, I name (*an-onymous*).  
 ὄνος, an ass.  
 ὄργη, wrath (*orgies*).  
 ὄρκος, an oath (*ex-orcise*).  
 { ὄρος, a boundary  
 { ὀρίζω, I bound, define (*horison*).  
 ὀρύσσω, I dig.  
 ὅσιος, hallowed, holy.  
 οὐρανός, heaven (*Uranus, Urania*).

ὀφθαλμός, the eye (*ophthalmia*).

ὄχλος, a mob (*ochlo-cracy*).

πάγος, a hill (*Areo-pagus*).

{ παιδεία, education. Cf. παιδεύω.

{ παιδιά, sport.

{ παίζω, I sport, play.

παλαιός, ancient (*palæ-ontology*).

παρθένος, f. a virgin, maiden (*Parthenon*).

πάσχω, I suffer (L. *patior*).

πείθω, I persuade (L. *fides*).

{ πέμπω, I send.

{ πομπή, an escort, procession (L. *pompa, pompous*).

πενία, poverty (*penury*).

πηγή, source, origin.

πίνω, I drink. Cf. ποτόν.

πίπτω, I fall (*sym-ptom*).

{ πλήσσω, I strike (*apo-plexy, L. plango*).

{ πληγή, a blow (L. *plaga, plague*).

ποτόν, drink (L. *potum, potion*).

ποινή, requital, punishment (L. *poena, pain*).

{ πονηρός, wicked.

{ πονός, toil, labour. Cf. πενία.

πρόβατον, a sheep. Cf. βαίνω.

ποταμός, a river (*hippo-potamus*).

προφήτης, interpreter (of the divine will), (*prophet*).

ράβδος, f. wand, stick (*rap*).

ῥάδιος, easy.

ῥαψωδός, minstrel (*rhapsodist*).

ῥαψωδία, *rhapsody*.

ρίπτω, I hurl.

σέβω, I worship, respect (*Sebastian, Sebastopol*).

σελήνη, the moon.

{ σημαίνω, I signify.

{ σημείον, a sign, signal.

σιγή, silence.

σῖτος, corn, food (*para-site*).

σκηνή, tent, stage (*L. scena, scene*).

σκήπτρον, staff (*sceptre*).

σκιά, shade (*L. sci-urus = shadow-tail, squirrel*).

σκοπός, watchman, aim (*scope, tele-scope*).

σκότος, darkness.

Σκύθης, a *Scythian*.

σπείρω, I sow (*L. spargo, Sporades, sporadic*).

{ σπουδή, haste, earnestness.

{ σπουδαῖος, earnest.

{ στέλλω, I fit out, despatch (*apo-stle, epi-stle*).

{ στολή, equipment, attire (*L. stola, stole*).

στρατεία, an expedition. Cf. στρατός.

{ στρέφω, I turn.

{ στροφή, a turning (*cata-strophe*).

Στωϊκός, *Stoic* (*lit. philosopher of the Porch*).

Cf. στοά.

{ Συράκουσαι, pl. *Syracuse*.

{ Συρακόσιος, a *Syracusan*.

σφαῖρα, a ball (*sphere*).

σχολή, leisure (*school*).

{ σώζω, I save, preserve (*L. sos-pes. So-crates*).

{ σωτηρία, safety, salvation.

- ταραάσω, I disturb.  
 ταῦρος, a bull (L. *taurus*).  
 τάφος, burial, grave (epi-taph). Cf. θάπτω.  
 τεκμήριον, a proof.  
 τέκνον, child. Cf. τίκτω.  
 { τείνω, I stretch (L. *tendo*, *tension*).  
 { τόνος, a straining (*tone*, *tune*, *tonic*).  
 τελευτή, end.  
 τέρπω, I delight, give pleasure to (*Terpsi-*  
 chorè).  
 τίκτω, I beget, bring forth, produce. Cf.  
 τέκνον.  
 τίμιος, honoured, precious. Cf. τιμή.  
 τόξον, a bow (*toxo*-philite, L. *toxicum* = poison  
 in which arrows are dipt, in-toxicate).  
 τράγος, a goat (*trag*-edy, *lit.* goat-song).  
 τράπεζα, a table (*trapezium*).  
 { τρέφω, I nourish, cherish, maintain.  
 { τροφή, nourishment (a-trophy).  
 τρόπαιον, a trophy (L. *tropaeum*). Cf. τρέπω.  
 τρίβω, I rub (L. *tritus*, *dia-tribe*).  
 Τρωϊκός, Trojan.  
 τύμβος, a tomb (L. *tumulus*).  
 τύραννος, a tyrant (L. *tyrannus*).  
 { τύπος, outline, impression, type.  
 { τύπτω, I beat.  
 τυφλός, blind.  
 τύχη, fortune, chance.  
 υἱός, a son (L. *filius*). Cf. φύω.  
 ὕπνος, sleep (L. *sopor*, *somnus*).

- { φαίνω, I show, shine (*epi-phany, phase, phenomenon, phantom, fancy*).  
 { φανερός, manifest.  
 φάρμακον, medicine (*pharmaceutic*).  
 φαῦλος, worthless.  
 φθείρω, I destroy, corrupt.  
 φήμη, a report (*L. fama*).  
 { φθόνος, envy.  
 { φθονερός, envious.  
 φοβερός, fearful. Cf. φόβος.  
 φόνος, murder (*L. funus*).  
 { φυλακή, a watch, safeguard.  
 { φυλάσσω, I guard, keep (*phylactery*).  
 φύλλον, a leaf (*L. folium*).  
 φυσικός, natural, *physical*. Cf. φύω.  
 { φυτόν, a plant (*zoo-phyte*).  
 { φύω, I produce (*L. fui*).  
 χαρά, joy. Cf. χαίρω.  
 χαλεπός, difficult, hard, harsh.  
 χίμαιρα, she-goat, *chimaera (chimerical)*.  
 { χόρος, a dance (*chorus, choir*).  
 { χορεύω, I dance.  
 χρυσός, gold (*chrys-anthemum, Chryso-stom*).  
 χώρα, a district, territory.  
 ψέγω, I blame.  
 ὥδή, a song (*ode*). Cf. ᾄδω.  
 ὠόν, an egg (*L. ovum, oval*).  
 ὥρα, season, hour, prime (*hora*).
-

*καί*, and, also, even; *καί—καί*=L. *et—et*, both—and.

*οὐ*, not; *οὐκ* before a smooth, *οὐχ* before an aspirated vowel.

*ἀλλά*, but; *lit.* other things (L. *alia*). Cf. L. *ceterum*.

*μέν*, indeed, on the one hand—regularly opposed to

*δέ*, but, on the other hand.

(*μέν* and *δέ* like *quidem* and *autem* never stand first in a clause).

[Arrange the words in the above list in classes, according to the parts of speech and manner of inflexion, and distinguish between the transitive and intransitive verbs.]

### 50. Compound Subject.

The subject of the sentence is said to be *compound* when it is made up of two or more substantives, coupled by *and*.

When the subject is compound the verb is in the plural, as *Αἰσχύλος καὶ Ἀριστείδης Ἀθηναῖοι ἦσαν*. Aeschylus and Aristides were Athenians. When the parts of the compound subject differ in person or gender, the verb and the complement follow the Latin rule, preferring the 1st person to the 2nd and the 2nd to the 3rd, and again the masculine to the feminine gender, as *Αἰσχύλος καὶ Ἀσπασία Ἀθηναῖοι ἦσαν*.

Collective nouns such as *δῆμος, στρατιά, &c.* may be followed either by a singular or plural.

### 51. *Predicative and Attributive uses of the Adjective.*

An adjective is *attributively* used when, as in the phrase *ἡ ἀξία δίκη, the deserved punishment*, the quality denoted by the adjective is assumed to belong to the substantive already. The simplest case of the *predicative* use is when the adjective stands as the complement in a resolved predicate, as *ἀξία ἐστὶν ἡ δίκη, the punishment is deserved*, where the quality is viewed as only brought into connection with the substantive by the sentence itself.

This distinction is clearly marked in Greek by the position of the article. When the article is prefixed to the adjective, the latter is attributive, when the article is prefixed to the substantive alone, then the adjective is predicative.

The rule holds good where the predicative adjective is appended to a simple predicate, as in the sentence *ὁ οἶκος μένει ἔρημος, the house continues forsaken*; and where it is made to agree with the object of a transitive verb, as *τὸν οἶκον ἔρημον εὗρισκομεν, we find the house forsaken*. If the article had preceded the adjective in the last example, the meaning would have been "we find the forsaken house;" a sentence which implies that the house

was previously known as forsaken, and merely states of this house that it is found; whereas the predicative adjective implies a knowledge of the house only, and states of it that it is found in a certain condition, viz. forsaken.

As already stated, the attributive adjective when used with a definite article is always preceded immediately by the article. The regular order of the words is the same as in English, viz. article, adjective, substantive: thus *ὁ ἀγαθὸς ἄνθρωπος* = "the good man." But we also find *ὁ ἄνθρωπος ὁ ἀγαθός*, the literal translation of which would be "the man, i.e. the good one;" and *ἄνθρωπος ὁ ἀγαθός* = "a man, i.e. the good one."

52. *Exercises on the Predicative and Attributive uses of the Adjective.*

Ex. 21. *ἡ φυσικὴ ἀνδρεία κοινὴ ἐστὶ τοῖς ἀνθρώποις καὶ τοῖς θηρίοις. φυσικὴν εἶχον τὴν ἀνδρείαν οἱ Κελτοί. ὁ μακάριος Παῦλος τὴν θεῖαν σοφίαν ἔγραφε ταῖς ἐκκλησίαις. μακάριος θνήσκει ὁ δίκαιος. τοὺς καρποὺς ἀφθόνους φύει ἡ γῆ. ἀπαίδευτος τὴν παιδείαν ψέγει. ἡ παρθένος τὴν στολὴν ἔχει καλήν. τὸν οἶνον οἱ βάρβαροι θερμὸν πίνουντι.*

Ex. 22. The ancients painted (*γράφω*) fortune blind. The wretched youth sees his brother dead. The deeds which the tyrant does are unjust (*lit.* the tyrant does his deeds unjust). The

barbarians have their manner like to the wild beasts. Wonderful is the art which thou hast, O sophist (*lit.* thou hast thine art wonderful). The philosophers on-the-one-hand thought not poverty but wickedness shameful, the mob on-the-other-hand thinks not wickedness but poverty shameful. Unarmed (*lit.* naked) the Athenians routed (*lit.* turned) the hoplites of the barbarians.

### 53. *Miscellaneous Exercises.*

Ex. 23. ἡ παιδεία ἀρχὴ τῆς σοφίας ἐστίν. ὁ δεσπότης ἐθαύμαζε τὴν ἀνδρείαν τοῦ δούλου. ὁ Νεῖλός ἐστιν Αἰγύπτου ποταμός. οἱ σοφοὶ κρύπτουσι τὰ ἴδια κακά. πλοῦτος ἄδικος οὐ μένει. ἀδικίαν οὐ πενίαν φεύγει ὁ ἀγαθός. χαλεπὰ τὰ καλά. λύπας καὶ ἡδονὰς αἱ ὦραι φέρουσιν. ὁ ἥλιος σημαίνει τὰς ὥρας τῆς ἡμέρας. οἱ ναῦται τῷ θεῷ θύουσιν. τὸ σκῆπτρόν ἐστι σημεῖον δυναστείας. ἀγαθὸν μὲν ἢ εἰρήνη τοῖς ἀνθρώποις, ὁ δὲ πόλεμος κακόν<sup>1</sup>.

Ex. 24. Euripidēs was the disciple of Anaxagoras. Diōnysius the tyrant of the Syracusans was fleeing. The Syracusans pursue and take the Athenian army. You were pitying the wretched fortune of Nicias and the Athenians. We admire the courage and virtue of Lēōnidas the Spartan. The fortunes of mortals do not remain. The bad alone pursue shameful pleasures. The two strangers are wise and good. The citizens were sacrificing

<sup>1</sup> Cf. § 27.

a goat to Diōnysus. We admire the beautiful songs of the muses. The bad are slaves of sin. The moderate man flees both riches and poverty.

Ex. 25. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ. κακοὺς κακὰ διώκει. ὁ θεὸς οὐκ ἀκούει τὰς εὐχὰς τῶν πονηρῶν. ὁ πλοῦτος ἔχει ἰδίας λύπας. ἡδονὴ αἰσχροῦ νόσου καὶ λύπην φέρει. αἱ μὲν ἡδοναὶ θνηταί, αἱ δὲ ἀρεταὶ ἀθάνατοί εἰσιν. οὐ γνώμη ἀλλὰ τύχη καλὰ πράσσεις. δόξαν καὶ ἀρετὴν διώκει ὁ γενναῖος, οὐ δόξαν μόνην. ὕπνος φάρμακον νόσου ἐστὶ τοῖς ἀνθρώποις. ὁ φόβος τῶν δεινῶν βλάπτει τὴν ψυχὴν. κακῶν αἰτία ἡ γλῶσσα.

Ex. 26. Time is the medicine of anger. Not wealth but virtue brings honour. Pleasure and pain are gifts of the gods. Death is the end of life both to the bad and to the good. Sleep is the brother of death. Not gold but virtue is the wealth of the Spartans. The thieves set-fire-to (ἄπτω) the wood and burn the house. Shameful words bring shame to men. The youth is-a-slave to shameful pleasures. The brave and noble await danger, but the cowards (*lit.* cowardly) fly. The Persians sacrifice to the gods, but do not burn the victims. Lycurgus was proposing laws to the Lacedaemonians. Fortune is blind.

Ex. 27. ταῖς παρθένοις ἡ συγὴ κόσμον φέρει. τὰ δῶρα τῆς τύχης ἔχει φόβον καὶ κίνδυνον. τροφὴ ψυχῆς λόγοι καλοί. τὰ ἀγαθὰ τοῖς μὲν ἀγαθοῖς

ἀγαθὰ ἐστὶ, τοῖς δὲ κακοῖς κακά. τὸ κέντρον ὕπλον.  
ἐστὶ ταῖς μελίσσαις. νίκης ἐστὶ τεκμήριον τὸ τρώ-  
παιον. οἱ δούλοι οὐκ ἔχουσιν ἐλευθέρων γνώμην.  
κακὸν φέρουσι καρπὸν οἱ κακοὶ τρόποι. οἱ ὅμοιοι  
τοῖς ὁμοίοις φίλοι εἰσὶν. δόξαν ἔχουσιν οἱ σοφοί,  
οἱ δὲ ἄργοι καὶ ἀπαίδευτοι ἀτιμίαν. ἡ Ἀττικὴ  
φέρει σίτον καὶ οἶνον καὶ ἔλαιον. θυμὸν οὐ γνώμην  
ἔχει ὄχλος.

Ex. 28. The swan sings and dies. The Per-  
sians did not burn their dead. The unjust man  
rejoices in craft and violence. The tyrant seizes  
the kingdom by violence. By law the just citizen  
receives rule, a reward of noble deeds and of long  
labours. Nicias was leading the army of the  
Athenians. A good tree bears good fruit. The  
poets name the food of the gods ambrosia. Thou  
art wicked, O Fortune, thou hurtest the good and  
savest the bad. The Egyptians think the sun  
and moon gods. The wolves were seizing and  
killing and eating the sheep. The truth will be  
manifest to the citizens.

Ex. 29. ἡ τελευταία τοῦ βίου φοβερὰ ἐστὶ τοῖς  
ἀνόμοις καὶ ἀθέοις ἀνθρώποις. λύπης ἰατρός ἐστὶν  
ἀνθρώποις λόγος. Κλυταιμνήστρας ἀδελφὴ ἦν ἡ  
Ἑλένη. ὁ ἄδικος οὐ λανθάνει τοὺς θεοὺς. τὴν  
ἀγορὰν κενὴν καὶ ἔρημον εὐρίσκομεν. τὸν στρατὸν  
τῶν Ἀχαιῶν ἠγειρον οἱ δυνάσται. ὁ νόμος ἀγορεύει  
φιλόανθρωπα καὶ δίκαια. ποτὸν καὶ σίτον ἀγοράζει  
ὁ δούλος καὶ τῷ δεσπότῃ φέρει. τὴν πάρθενον θύει

Ἀτρεΐδης. ὁ ἔμπορος ἐκέλευεν, οἱ δὲ ναῦται βία  
ἤρουν τὴν ἄγκυραν. τὸν υἱὸν καὶ τοὺς ἀδελφοὺς  
αἰσχύνεις, ὦ δέσποτα.

Ex. 30. *Ēlēctra* steals and saves her brother  
*Ōrēstēs*. The bad cherish a secret but undying  
envy of the good. The Celts used not to shut  
(*lit.* were not shutting) the doors of their houses.  
Time shows the truth. Time fastens and looses  
the fetters of the soul. The grave hides rulers  
and citizens, and masters and servants, and wise  
and foolish, and bad and good. The poet Ho-  
mer sang the Trojan war and the virtues of the  
ancient men. The enemy (*lit.* the hostile) and the  
possessions (*lit.* goods) of the enemy are the prizes  
of the victory. Hard and terrible was the battle  
of the bees. We think our friends the best trea-  
sure. The poet was singing, and the animals and  
the trees were listening (*ἀκούω*) and wondering.  
The wise (man) chastises his son.

Ex. 31. τὸν ἀχάριστον οὐ νομίζω φίλον. οἱ  
παλαιοὶ τοὺς θεοὺς ἔσεβον εὐχαῖς καὶ ἱεροῖς καὶ  
θυσίαις καὶ πομπαῖς. ἡ καλὴ θέα τῆς πομπῆς λυ-  
πηρὰ ἦν τοῖς φθονεροῖς καὶ τοῖς πολεμίοις. τοῖς  
μὲν ἀπαιδεύτοις καὶ ἀχαρίστοις λήθη ἐστὶ τῶν πα-  
λαιῶν χρόνων, τοῖς δὲ καλοῖς καὶ ἀγαθοῖς φίλα ἐστὶ  
καὶ τίμια τὰ παλαιά. οἱ κενοὶ καλὰ μὲν λέγουσι,  
τὰ δὲ ἔργα φαῦλά ἐστι. ἀξίαν τιμὴν νέμουσι τῷ  
φιλοσόφῳ οἱ μαθηταί. οἱ Ἀθηναῖοι ἐφύλασσον

τὰ ἄκρα καὶ τὰς ὁδοὺς. οἱ Σκύθαι τοὺς Πέρσας  
 ἔτρεπον καὶ ἐδίωκον δρόμῳ. αἱ γενεαὶ τῶν βρο-  
 τῶν τοῖς τῶν δένδρων φύλλοις ὅμοιαι εἰσιν. ὁ στρα-  
 τηγὸς ἦρε σημεῖον μάχης. ὁ Κῦρος ἤλαυνε τὸν  
 ἵππον. ὁ ἀριθμὸς τῶν δούλων οὐκ ὀλίγος ἦν.

Ex. 32. Egypt is the gift of the Nile. We signify the judgments of our mind with the tongue. Arms are the wealth of the Scythians. The Athenians were sacrificing she-goats to the goddess. Aristidēs the just used-to-admire the Lacedaemonian Lycurgus. The best philosopher is the defendant (*lit.* is fleeing) and the wicked sophist is the prosecutor (*lit.* is pursuing). The Stoics blame pity and anger, and admire justice alone. The rulers were sinning, but the citizens were dying. Ivy and roses hide the tomb of the poet. The just life is divine, but the unjust is like to the life of wild beasts. The enemy do not leave a way of escape (*φυγή*), arms alone bring safety to the brave. New friends are like to new wine.

Ex. 33. ἡβης ἀκμὴν εἶχεν ὁ νεανίας. σοφία καὶ ἀνδρεία καὶ δικαιοσύνη δυναταὶ ἄγκυραὶ εἰσι τοῦ βίου τοῖς ἀνθρώποις. μανία ὅμοια ἦν ἡ ὀργὴ τοῦ Καμβύσου. οἱ πολέμιοι ἔκοπτον τὰ δένδρα καὶ ἔκαιον τοὺς οἴκους καὶ ἤρπαζον τὰ πρόβατα. ὁ γεωργὸς ξύλα ἔκοπτεν τῇ ἀξίῃ. ὕπνῳ καὶ ἀργίᾳ δουλεύει ὁ ἀνόητος νεανίας. κύκνος φᾶ ἔτικτεν, ὁ δὲ πονηρὸς δοῦλος ἔκλεπτεν. οἱ Ἀθηναῖοι ἀνάγκη

ἔλειπον τὴν χώραν. μόνην τὴν ἀναγκαίαν τροφήν εἶχομεν. χαρὰ καὶ λύπη κοινὰ ἐστὶ τὰ δάκρυα. θυσίας καὶ χόρους ἄγουσι τῷ Διονύσῳ οἱ πολῖται. ὁ Ποσειδῶν δεινοῖς καὶ ἀγρίοις ἀνέμοις ἐτάρασσε τὴν θάλασσαν.

Ex. 34. Cyrus was turning the river. Silver is the cause of envy and murder. The earth and the sun and the moon are spheres (*lit.* balls). The tyrant was honouring (*lit.* enlarging) his friends with praises and gifts. The husbandman was beating the ass with a stick. The children do not escape the heaven-sent (*θεῖος*) curse (*ἄτη*) of their race. The gods were sending calamity to the house of the Atreidae. It was the hour of dinner, and the stranger was knocking (at) the door of the court-yard. The darkness flees, and the sun shines, and the day is come. The two Atreidae were exacting (*lit.* taking) punishments for (*lit.* of) the rape (*lit.* theft) of Helen. Play delights children, but beautiful attire the virgins. Phoebus bears the lyre and the bow.

Ex. 35. δεσμοῖς καὶ πληγαῖς καὶ βιαίους θανάτοις ὁ Διονύσιος ἐκόλαζε τοὺς πολῖτας. οἱ μὲν στρατιῶται θαυμαστῷ κόσμῳ ἔβαινον, οἱ δὲ πολῖται ἔβλεπον καὶ ἔχαιρον τῇ θεᾷ. τοῖς φιλοτίμοις αἰδῖος ἀσχολία ἐστὶ. ὁ θεὸς τοῖς ἄστροις καὶ τῷ οὐρανῷ τοὺς ὅρους καὶ τὰ μέτρα ὀρίζει καὶ τάσσει. οἱ γεωργοὶ ὀρύττουσι τὴν γῆν καὶ τῷ ἀρότρῳ στρέφουσι. ἡ στροφή τοῦ οὐρανοῦ ἄγει τὰ ἄστρα.

ὁ τῆς Ἑλένης γάμος ἄτην ἔφερε καὶ τοῖς Ἀχαιοῖς  
καὶ τοῖς Ἰλίου πολίταις. ὁ Τεῦκρος ἔτεινε τὸ τόξον.  
ὁ κλέπτης τῆς κλοπῆς ἀξίαν δίκην εἶχεν. σκότος  
ἦν καὶ ὁ κλέπτης αἶρει τὸν χρυσὸν καὶ τὰ ἱμάτια  
τῶν ἀνθρώπων. οἱ βάρβαροι τὰς κεφαλὰς καὶ τὰς  
δεξιὰς τῶν νεκρῶν τοῖς θηρίοις ἔρριπτον. οἱ μὲν  
Ἀθηναῖοι ἔκαιον τοὺς νεκροὺς, οἱ δὲ Πέρσαι ἔθα-  
πτον.

Ex. 36. Divine providence (*lit.* fate) produces and nourishes and preserves the plants and the animals and the generations of men. Speech is the image of the soul. The overseers received the reward for (*lit.* of) their watch. The master's eye increases the haste of the slaves. Foolish youths have pleasure (as) the aim of their life. The guests were leaving the table and the hearth of Charmides. The barbarians were sacrificing bulls to their god. The dialogues of the philosophers contain (*lit.* have) the outline of the best education. The physician was pounding (*lit.* rubbing) his medicines. In word indeed he possesses (*lit.* has) freedom and leisure, but in reality (*lit.* in deed) he is-a-slave to idleness and pleasure. The minstrels used-to-carry (*lit.* were carrying) a wand, and sing the tales of the poets. The ancients called the books of the Odyssey rhapsodies.

Ex. 37. Παλαιῶν μνήμην σώζει ἡ φήμη. οἱ Ἀθηναῖοι τὸ ναυτικὸν ἔστελλον. τὰ ἄριστα ἐβού-

λευεν ὁ Ἀριστείδης, οἱ δὲ στρατηγοὶ ἄδικα ἔπειθον.  
 ὁ δῆμος πολέμου καὶ εἰρήνης κύριος ἦν. ἡ παιδεία  
 καθαίρει τὴν ψυχὴν. αἱ παρθένοι σφαῖρα ἔπαιζον.  
 οἱ ποιηταὶ τῶν Μουσῶν προφηταὶ εἰσιν. ῥαδίου  
 ἄθλου οὐκ ἔστι δόξα. ὁ πόλεμος ἔρπει. συγὴν  
 ἐκήρυσσε τῷ στρατῷ ὁ Ταλθύβιος. τὰς βλασφη-  
 μίας καὶ τὰς διαβολὰς λύει ὁ χρόνος. μέση ἡμέρα  
 ἦν καὶ οἱ δοῦλοι ἥσθιον καὶ ἔπινον.

Ex. 38. Saul was persecuting the church of God. The disciples were preaching the gospel of the kingdom. The earth is the Lord's. Ill (*κακός*) counsel destroys the citizens, but good counsel preserves them. We were pitying the desolation of the house and the wretched bride. The strangers were wondering at the solitude of the island. Godless men do not respect their oaths. The lot falls by heaven-sent fortune. The Athenians were fleeing and suffering terrible (things). The enemy find the tents deserted and burn them. The earnest youth flees idleness and pursues virtue. For the young a (*lit.* the) moderate manner-of-living increases virtue and manliness, but a (*lit.* the) rich and idle manner-of-living is the source of disease and vice.

Ex. 39. Θερσίτου κεφαλὴν ὁ στρατηγὸς τῷ σκῆπτρῳ πλήσσει. οὐ γινώσκω τὴν γραφὴν ἀλλὰ τὴν μορφὴν τοῦ ἀνθρώπου. ὁ Αἰτναῖος πάγος ἀγρίαν ἰδέαν ἔχει. κυρία ἐκκλησία ἦν καὶ ὁ Ἀλ-

κιβιάδης ἡγόρευεν καὶ ἔπειθε τὸν δῆμον. τοῖς Ἀθηναίοις γραφαὶ ἦσαν κλοπῆς καὶ φόνου καὶ ἀργίας. οἱ Σπαρτιάται ἔλυνον τοὺς νόμους τοῦ Λυκούργου. ἱστορίᾳ καὶ θεωρίᾳ τὰ τοῦ θεοῦ ἔργα μανθάνομεν. οἱ τῶν βαρβάρων ὀπλῖται γύμνον Σπαρτιάτην ἔφευγον. οἱ βάρβαροι ἔπινον καὶ ἤδον καὶ ἐχόρευον καὶ τῇ βοῇ τὸν ὅλον στρατὸν ἐτάρασσον. τοὺς ἵππους κύκλῳ ἔκαμπτον οἱ Σκύθαι. ἡ Κόρινθος κυρία ἦν τοῖν κόλποιν καὶ ἀγορὰν καὶ ἐμπόριον εἶχεν. ἀρχὴ σοφίας ὁ φόβος τοῦ Κυρίου.

Ex. 40. Not the speech nor the straining of the voice, but earnest deeds show the good citizen. The might of Bēllērōphōntēs slew the Chimaera, the dread (φόβος) of the citizens. Andrōmachē was carrying the child in her bosom. The Syracusans were plundering (*lit.* driving and carrying) the country. Gylippus the Spartan and Hērmodrates save Syracuse in spite of (*lit.* with force of) the folly of the citizens. The mercenaries (*lit.* strangers) receive pay for (*lit.* of) their watch. The stage is an image of life. Bad education corrupts the mind. He was a first-rate poet, but a bad citizen. Euripides obtains and teaches a band-of-actors (χόρος). The cowards were fleeing and casting away (ρίπτω) their arms. Nicias was a most excellent (*lit.* best) man, but he was erring in judgment.

## PART II.



## VIII. THIRD OR IMPARISYLLABIC DECLENSION.

54. The nouns which belong to this declension are less regular than those of the A and O declensions and vary especially in the termination of the Nom. Sing. They are divided into contracted and uncontracted. We will treat first of the latter, viz. of nouns which do not admit contraction in any case.

### 55. *Uncontracted masculines and feminines.*

Nouns of this class have a consonantal stem, i. e. the characteristic letter is a consonant. In masculine and feminine nouns the Nom. Sing. is generally formed by adding *s* to the stem, as *ἄλς*, st. *αλ*. salt (L. *sal*).

Where the characteristic is a guttural, *s* coalesces with it, and gives *ξ* (= *γς*, *κς*, *χς*) for the final

letter of the Nom. Sing.; as φύλαξ, *st.* φυλακ. a guard; αἶξ, *st.* αἶγ. a she-goat (*aegis*); ὄνυξ, *st.* ὄνυχ. the nail. ξ also stands for κτς, as νύξ, *st.* νυκτ. night. In the same way ψ stands for πς, βς, φς, when the characteristic is a labial, as Αἰθίοψ, *st.* Αἰθιοπ. Ethiopian. (Cf. L: *lex* for *legs*).

When the characteristic is a dental, it is dropped before the final σ, as λαμπάς (for λαμπαδς), *st.* λαμπαδ. a lamp; χάρις (for χαριτς), *st.* χαριτ. grace; ὄρνις (for ὀρνιθς), *st.* ὀρνιθ. bird. (Cf. L. *lapis* for *lapidā*).

When the characteristic is ν or ντ, the Nom. Sing. is formed by lengthening the preceding vowel, if short, and dropping the characteristic before the final σ, as γίγας for γυγαντς, *st.* γυγαντ. giant; ῥίς for ῥινς, *st.* ῥιν. nose: or else by lengthening the vowel without adding σ, in which case the τ of stems in ντ is rejected. Thus the stems δαῖμον. deity, λεοντ. lion, form the nominatives δαίμων, λέων.

In like manner stems in ρ lengthen the vowel, if short, without adding σ, as ῥήτωρ, *st.* ῥήτορ. orator.

56. The regular case endings are shown in δλς, *st.* άλ; these are modified in gutturals and labials as shown in φύλαξ, in dentals as in λαμπάς, in stems in ρ as in ῥήτωρ, in stems in ν and ντ as in δαίμων and γήγας.

<i>Sing.</i> N.	ἄλ-ς	<i>Plur.</i> N. V.	ἄλ-ες
G.	— ός	G.	— ὦν
D.	— ί	D.	— σι(ν)
A.	— α	A.	— ας
V.	— ς		

<i>Dual.</i> N. A. V.	— ε
G. D.	— οιν

<i>Sing.</i> N.	φύλαξ	Cf. L. <i>judex, st. judic.</i>
G.	φύλακος	judicis
D.	φύλακι	judici
A.	φύλακα	judicem
V.	φύλαξ	judex

<i>Dual.</i> N. A. V.	φύλακε
G. D.	φυλάκοιν

<i>Plur.</i> N. V.	φύλακες	judices
G.	φυλάκων	judicum
D.	φύλαξι(ν)	judicibus
A.	φύλακας	judices

<i>Sing.</i> N.	λαμπάς	<i>Sing.</i> N.	ρήτωρ
G.	λαμπάδος	G.	ρήτορος
D.	λαμπάδι	D.	ρήτορι
A.	λαμπάδα	A.	ρήτορα
V.	λαμπάς	V.	ρήτορ

<i>Dual.</i> N. A. V.	λαμπάδε	<i>Dual.</i> N. A. V.	ρήτορε
G. D.	λαμπάδοιν	G. D.	ρητόροιιν

<i>Plur.</i> N. V.	λαμπάδες	<i>Plur.</i> N. V.	ρήτορες
G.	λαμπάδων	G.	ρητόρων
D.	λαμπάσι(ν)	D.	ρήτορσι(ν)
A.	λαμπάδας	A.	ρήτορας

66 IMPARISYLLABIC DECLENSION.

<i>Sing. N.</i>	γίγᾱς	<i>Sing. N.</i>	δαίμων
G.	γίγαντος	G.	δαίμονος
D.	γίγαντι	D.	δαίμονι
A.	γίγαντα	A.	δαίμονα
V.	γίγᾱν	V.	δαῖμον
<i>Dual. N.A.V.</i>	γίγαντε	<i>Dual. N.A.V.</i>	δαίμονε
G. D.	γυγάντοις	G. D.	δαιμόνοις
<i>Plur. N. V.</i>	γίγαντες	<i>Plur. N. V.</i>	δαίμονες
G.	γυγάντων	G.	δαιμόνων
D.	γίγᾱσι(ν)	D.	δαίμοσι(ν)
A.	γίγαντας	A.	δαίμονας

57. It will be seen that the case endings are regular, except in the Nom. and Voc. Sing., and the Dat. Pl. The vocative is usually the same as the nominative, except in stems in ρ, ν, and ντ, where it often preserves the form of the stem unaltered, only dropping the τ of ντ, as V. γίγᾱν, ῥήτωρ, from N. γίγᾱς, ῥήτωρ. There are also one or two dentals which drop the final ς in the Voc., as παῖς, *st.* παιδ, V. παῖ. In the Dat. Pl. τ, δ, θ, ν, are omitted before σι, as λαμπάσι for λαμπαδσι. Where ντ is omitted, the previous vowel is lengthened, as λέουσι for λεοντσι from λέων, *st.* λεοντ.

Some dental nouns in -ις have a second accusative form in ν; e.g. χάρις, Acc. S. χάριτα and χάριν; ἔρις, Acc. S. ἔριδα and ἔριν.

58. *Uncontracted neuters.*

The great majority of neuter nouns have the characteristic  $\tau$ , and form the Nom. Sing. for the most part by dropping this, as *γράμμα*, *st.* *γράμματ.* a letter, *μέλι*, *st.* *μελιτ.* honey; in *γάλα*, *st.* *γαλακτ.* milk,  $\kappa\tau$  is dropped. Sometimes the  $\tau$  is changed into  $\varsigma$ , as in *φῶς*, *st.* *φωτ.* light. Neuters which have the characteristic  $\rho$  keep the pure stem in the Nom. Sing.; as *νέκταρ*, *st.* *νεκταρ.* nectar. The case endings are the same as in the other genders except that there is one form for the Nom. Acc. and Voc.

<i>γράμμα</i> , <i>st.</i> <i>γραμματ.</i> Cf. L. <i>caput</i> , <i>st.</i> <i>capit.</i>		
<i>Sing.</i> N.A.V.	<i>γράμμα</i>	<i>caput</i>
G.	<i>γράμματoς</i>	<i>capitis</i>
D.	<i>γράμματι</i>	<i>capiti</i>
<i>Dual.</i> N.A.V.	<i>γράμματε</i>	
G. D.	<i>γραμμάτοιn</i>	
<i>Plur.</i> N.A.V.	<i>γράμματα</i>	<i>capita</i>
G.	<i>γραμμάτων</i>	<i>capitum</i>
D.	<i>γράμμασι(v)</i>	<i>capitibus</i>

59. *List of Words.*

N. B. The Gen. Sing. is given in order to shew the stem.

*ἄγών*, *ōnos*, m. struggle (*agony*).

*ἀήρ*, *ēpos*, m. air (L. *aer*).

*αἷμα*, *aitos*, n. blood (*hemor-rhage*).

- αἰών, ὦνος, m. age, eternity (L. *aevum*, *aeonian*).  
 ἄρχων, οντος, m. the ruler (*archon*). Cf. ἄρχω.  
 ἀσπίς, ἰδος, f. shield.  
 γάλα, ακτος, n. milk (*galaxy*, L. *lac*).  
 γέλως, ωτος, m. laughter.  
 γέρων, οντος, m. old man.  
 γίγας, αντος, m. *giant* (*gigantic*).  
 γράμμα, ατος, n. letter of the alphabet (*grammatical*). Cf. γράφω.  
 δαίμων, ονος, m. a deity, divinity (*demon*).  
 δράκων, οντος, m. *dragon*.  
 δράμα, ατος, n. a play (*drama*).  
 δόγμα, ατος, opinion (*dogma*). Cf. δόξα.  
 ἔαρ, ἄρος, or ἦρ, ἦρος, n. spring (L. *ver*).  
 εἰκών, όνος, f. likeness, image, (*icono-clast*).  
 ἐλέφας, αντος, m. *elephant*.  
 Ἑλλάς, ἄδος, f. Greece.  
 Ἕλλην, ηνος, m. a Greek.  
 ἐλπίς, ἰδος, f. hope.  
 ἔρις, ἰδος, f. strife.  
 ἔρως, ωτος, m. love (*erotic*).  
 ἡγεμών, όνος, m. leader. Cf. ἄγω.  
 Θράξ, ακός, m. *Thracian*.  
 κήρυξ, υκος, m. a herald. Cf. κηρύσσω.  
 κόλαξ, ἄκος, m. flatterer.  
 κόραξ, ἄκος, m. raven (*croak*, L. *corvus*).  
 κρατήρ, ἦρος, m. a bowl (*crater*).  
 κτήμα, ατος, n. a possession.  
 κύμα, ατος, n. wave.  
 λαμπάς, ἄδος, f. torch (*lamp*). Cf. λάμπω.

λέων, οντος, m. *lion* (L. *leo*).

λιμὴν, ένος, m. *harbour*.

μάθημα, ατος, n. a *lesson* (*mathematics*). Cf.  
μανθάνω.

μέλι, ιτος, n. *honey* (L. *mel*). Cf. μέλισσα.

μήν, μηνός, m. *month* (*moon*, L. *mensis*).

νεότης, ητος, f. *youth*, *freshness* (L. *novitas*, -*atis*).  
Cf. νέος.

νύξ, νυκτός, f. *night* (L. *nox*, *noctis*).

δνυξ, ὕχος, f. the *nail* (*onyx*, L. *unguis*).

όνομα, ατος, n. *name* (*onomato-poeia*, *synonym*).  
Cf. όνομάζω.

δρνις, ιθος, m. or f. *bird* (*ornitho-log*y).

παίς, παιδός, m. *boy*, *child*. Cf. παιδεία, παιδεύω.

Πάρις, ιδος, m. *Paris*, son of *Priam*.

πατρίς, ιδος, f. *country* (L. *patria*, *patriot*).

Πλάτων, ωνος, m. *Plato*.

πένης, ητος, m. a *poor man*. Cf. πενία.

πνεῦμα, ατος, n. *breath*, *spirit*, *wind* (*pneumatics*).

ποίημα, ατος, n. a *poem*. Cf. ποιητής.

ποιμήν, ένος, m. *shepherd* (*Philo-poemen*, L. *pasco*).

πράγμα, ατος, n. *fact*, *thing*, *affair*. Cf. πράσσω  
(*pragmatical*).

πῦρ, πυρός, n. *fire*, *flame* (*em-pyrean*, *pyro-technic*,  
L. *uro*, *bustum*).

{ ῥήμα, ατος, n. a *word*.

{ ῥήτωρ, ορος, m. an *orator* (*rhetorical*).

ρίς, ρινός, f. *nose* (*rhino-ceros*).

σάλπιγξ, υγος, f. *trumpet*.

σάρξ, σαρκός, f. *flesh* (*sarco-phagus*).

σπέρμα, ατος, n. seed (*sperma-ceti*). Cf. σπείρω.

στόμα, ατος, n. mouth (*Chryso-stom*).

σχῆμα, ατος, n. figure (*scheme*). Cf. ἔχω.

σῶμα, ατος, n. body.

σωτήρ, ἦρος, n. saviour. Cf. σώζω.

φρήν, φρενός, f. the mind (*phren-ology, frenzy*).

φύλαξ, ακος, m. watchman, guard, guardian. Cf. φυλάσσω.

φῶς, φωτός, n. light (*phos-phorus, photo-graph*).

χάρις, ἴτος, f. thanks, grace, favour (*eu-charist*).

Cf. ἀχάριστος.

χειμών, ὠνος, m. winter, storm (*L. hiemps*).

χρῆμα, ατος, n. thing, pl. riches.

#### 60. Exercises on the Uncontracted Nouns of the Third Declension.

Ex. 41. οἱ τύραννοι τῶν σωμάτων φύλακας ἔτρεφον. ἡ Ἑλλάς ἔχει καλοὺς λιμένας. ἡ τῶν Ἰνδῶν χώρα ἐλέφαντας ἔχει καὶ δράκοντας. αἱ κεναὶ ἐλπίδες τῶν πολιτῶν βλάπτουσι τὴν πατρίδα. τὰ πνεύματα καὶ τοὺς χειμῶνας καὶ τὴν νύκτα πέμπει ὁ θεός, πέμπει δὲ καὶ τὸ φῶς καὶ τὰς θερμὰς ὥρας τοῦ ἔαρος. χάρις χάριν φύει, καὶ ἔρις ἔριν. θεῖον ἡγεμόνα τοῦ βίου ἔχομεν τὸν λόγον. αἱ τῶν δαιμόνων εἰκόνες ἱεραὶ εἰσι. ὁ κόραξ ταῖς ὄνυξι αἶρει τὸ τοῦ δεσπότου δεῖπνον. ὁ μὲν σκότος τῆς νυκτὸς φαίνει τὰ ἄστρα, τὸ δὲ φῶς τοῦ ἡλίου καλύπτει.

Ex. 42. God is a spirit. Plato calls men

the possessions of the Gods. The boys were learning their letters. The love of riches is (the) cause of terrible evils. Flatterers are odious (*λυπηρός*) to the wise. A dragon was guarding the fruits of the Hēspēridēs. The rulers are the guardians of the laws. Babylōn was the prize of war to the Greeks. The Persians consider (*lit.* the) fire a divinity. The Athenians were the saviours of Greece.

Ex. 43. οἱ κόρακες τὴν τῶν νεκρῶν σάρκα ἤσθιον. ὁ κήρυξ ἀγγέλλει τὸ ῥῆμα τῷ ἄρχοντι. τοῖς Ἑλλησι φύλλων στέφανοι ἦσαν ἄθλα τῶν ἀγώνων. αἰδώς ἀγὼν ἐστὶ τοῖς φιλοτίμοις ῥήτορσιν, τὸ δὲ ἀθλόν ἐστὶν ἡ ἀθλία πατρίς. τὰ τοῦ Ὀμήρου ποιήματα τοῖς τῶν Ἀθηναίων παισὶ μαθήματα ἦν. ἔαρι θερμὸν αἷμα νεότητος, ἔαρος χάρις καὶ τὴν τῶν γερόντων φρένα τέρπει. οὐ τὸ ὄνομα ἀλλὰ τὸ ἔργον τοῦ δικαίου θαυμάζει ὁ γενναῖος. ὁ γεωργὸς ἔσπειρεν, οἱ δὲ ὄρνιθες ἤρπαζον τὰ σπέρματα. δρᾶμά ἐστὶν ὁ βίος τῶν ἀνθρώπων, ἡ δὲ σκηνὴ κόσμος. ὁ Θράξ αἶρει καὶ ρίπτει τὸν κρατῆρα.

Ex. 44. I see the figure of a lion. The herald's name was Talthybius. Plato called time the image of eternity. Anaximēnēs considered air (to be) the principle (*lit.* beginning) of the universe (*κόσμος*). The soldier on-the-one-hand sets-fire-to the wood, and the watchman on-the-other-hand sees the flame and signals (*σημαίνειω*) with his trumpet. The opinions of the barbarians

were a laughing-stock (*lit.* laughter) to the Greeks. The bird was bringing food for her young (τέκνον) in her mouth. The Chimaera of the poets had a wonderful figure, she was both a lion and a dragon and a she-goat. The ambitious orators were ruining (φθείρω) the affairs of the citizens. The citizens have a favour to their saviour Sōlōn.

61. *Contracted Nouns*<sup>1</sup>.

All the more important varieties of contracted nouns are included in these three classes.

Class I. Stems with semi-vowel characteristic *ι* or *υ*.

Class II. Stems with diphthong characteristic *ευ*.

Class III. Stems with characteristic *ες*.

N.B. The Attic Dialect prefers the contracted

<sup>1</sup> There are a few contracted nouns belonging to the 1st and 2nd Declensions, as 'Αθηνᾶ, Minerva, contracted from 'Αθηνά for 'Αθηνάα, which retains *α* through all its cases like φίλια; also νοῦς for νόος, ὀστοῦν for ὀστέον, which are declined as follows :

Stem, νοο, sense. Cf. γινώσκω, ἀνοια.		Stem, ὀστέο, bone (osteo-logy, L. os).	
<i>Sing. N.</i>	νόος, νοῦς	<i>Sing. N.</i>	ὀστέον, ὀστοῦν
<i>G.</i>	νόου, νοῦ	<i>G.</i>	ὀστέου, ὀστοῦ
<i>D.</i>	νόῳ, νόῳ	<i>D.</i>	ὀστέῳ, ὀστώ
<i>A.</i>	νόον, νοῖν	<i>A.</i>	ὀστέον, ὀστοῖν
<i>V.</i>	νόε, νοῦ	<i>V.</i>	ὀστέον, ὀστοῖν
<i>Dual. N. A. V.</i>	νόω, νόῳ	<i>Dual. N. A. V.</i>	ὀστέω, ὀστώ
<i>G. D.</i>	νόουν, νοῖν	<i>G. D.</i>	ὀστέον, ὀστοῖν
<i>Plur. N. V.</i>	νόοι, νοῖς	<i>Plur. N. V.</i>	ὀστέα, ὀστά
<i>G.</i>	νόων, νόων	<i>G.</i>	ὀστέων, ὀστών
<i>D.</i>	νόοις, νοῖς	<i>D.</i>	ὀστέοις, ὀστοῖς
<i>A.</i>	νόους, νοῦς	<i>A.</i>	ὀστέα, ὀστά

form. The uncontracted forms, which are given here to shew how this originated, are used in the old Greek of Homer and the Ionic Greek of Herodotus.

62. *Stems in ι and υ.*

Masculines and Feminines of this class form the Nom. Sing. by adding *s* to the characteristic, but preserve the pure stem in the Voc. Sing. Neuter nouns have the pure stem in the Nom. Sing. also.

Those nouns which retain their characteristic through all the cases admit of contraction in the Acc. Pl. alone. In other respects they follow the general scheme of the uncontracted declension, only forming the Acc. Sing. in *ν* instead of *α*. Thus

	<i>ἰχθύς</i> , st. <i>ἰχθυ</i> , a fish.	
<i>Sing.</i> N.	<i>ἰχθύ-ς</i>	Cf. L. gradu-s
G.	<i>ἰχθύ-ος</i>	gradū-s
D.	<i>ἰχθύ-ι</i>	gradu-i
A.	<i>ἰχθύ-ν</i>	gradu-m
V.	<i>ἰχθυ</i>	gradu-s
<i>Dual.</i> N. A. V.	<i>ἰχθύ-ε</i>	
G. D.	<i>ἰχθύ-ων</i>	
<i>Plur.</i> N. V.	<i>ἰχθύ-ες</i>	gradu-s
G.	<i>ἰχθύ-ων</i>	gradu-um
D.	<i>ἰχθύ-σι(ν)</i>	gradi-bus
A.	<i>ἰχθύ-ας, ἰχθῦς</i>	gradu-s

The majority however of this class, especially nouns with characteristic *ι*, change their characteristic into *ε* in all cases except the N. and A. Sing., and admit contraction in the Dat. Sing. and N. A. V. Pl. They also take the "Attic<sup>1</sup> termination" *ως*, instead of *ος*, in the Gen. Sing. as

*πόλις*, *st. πολι*, *f. state*  
*πῆχυς*, *st. πηχυ*, *m. cubit*  
*ἄστυ*, *st. ἄστυ*, *n. town*

<i>Sing.</i> N.	<i>πόλι-ς</i>	Cf. L.	turri-s
G.	<i>πόλε-ως</i>		turri-s
D.	<i>πόλε-ϊ, πόλει</i>		turri
A.	<i>πόλι-ν</i>		turri-m
V.	<i>πόλι.</i>		turri-s

*Dual.* N. A. V. *πόλε-ε*  
 G. D. *πολέ-οιν*

<i>Plur.</i> N. V.	<i>πόλε-ες, πόλεις</i>	turre-s (-eis or -is)
G.	<i>πόλε-ων</i>	turri-um
D.	<i>πόλε-σι(ν)</i>	turri-bus
A.	<i>πόλε-ας, πόλεις</i>	turre-s (-eis or -is)

<sup>1</sup> This change of *ο* into *ω* is found in the Attic forms of certain words belonging to the 2nd declension. Thus *λεώς* is the Attic form of *λαός*, people (*laity*, *lewd*).

It is declined as follows :

*Singular.*  
 N. V. *λεώς*  
 G. *λεώ*  
 D. *λεῶ*  
 A. *λεῶν*

*Dual.*  
 N. A. V. *λεῶ*  
 G. D. *λεῶν*

*Plural.*  
 N. V. *λεῶ*  
 G. *λεῶν*  
 D. *λεῶς*  
 A. *λεῶς*

<i>Sing.</i> N.	πήχυ-ς
G.	πήχε-ως
D.	πήχε-ϊ, πήχει
A.	πήχυ-ν
V.	πήχυ

<i>Dual.</i> N. A. V.	πήχε-ε
G. D.	πηχέ-οιω

<i>Plur.</i> N. V.	πήχε-ες, πήχεις
G.	πήχε-ων
D.	πήχε-σι(ν)
A.	πήχε-ας, πήχεις

<i>Sing.</i> N. A. V.	ἄστν
G.	ἄστε-ος, or ἄστε-ως
D.	ἄστε-ϊ, ἄστει

<i>Dual.</i> N. A. V.	ἄστε-ε
G. D.	ἄστέ-οιω

<i>Plur.</i> N. A. V.	ἄστε-α, ἄστη
G.	ἄστε-ων
D.	ἄστε-σι(ν)

63. *Stems in ευ.*

Nouns of this class are all masculine, and form the Nom. Sing. by adding *ς* to the stem. The *ν* of the characteristic represents the digamma. It is omitted before a vowel, i. e. in all the cases except the N. and V. Sing. and D. Plur. The Acc. Sing. takes the termination *α*. Contraction takes place in the Dat. Sing. and N. A. V. Pl.

*Βασιλεύς*, *st.* *βασιλευ* for *βασιλε*F, king.

*Singular.*

N. *βασιλεύς*

G. *βασιλέως*

D. *βασιλέϊ, βασιλεῖ*

A. *βασιλέᾱ*

V. *βασιλεῦ*

*Dual.*

N. A. V. *βασιλέε*

G. D. *βασιλέοιν*

*Plural.*

N. V. *βασιλέες, βασιλεῖς*<sup>1</sup>

G. *βασιλέων*

D. *βασιλεῦσι(ν)*

A. *βασιλέας, βασιλεῖς*

64. *Stems in ες.*

Neuter Substantives belonging to this declension change their characteristic into *ος* in the N.A. and V. Sing. as *γένος*, *st.* *γενες*<sup>2</sup>. Masculine Substantives lengthen the vowel in the Nom. Sing. by changing *ες* into *ης*, as *Σωκράτης*, *st.* *Σωκρατες* (cf. *ποιμήν*, *st.* *ποιμεν*). The final letter of the characteristic is dropped before another *ς*, and also before a vowel as in Class II., i.e. in all cases but the N. and V. Sing. of all genders and the Acc. Sing. Neuter. Contraction takes place wherever two vowels meet. Masculines of this class are all proper names; there are no feminines.

<sup>1</sup> We also find the form *βασιλῆς*.

<sup>2</sup> Compare with N. *γένος*, G. *γενε(σ)ος*, the changes of the same root in Latin, N. *genus* (for *genes*), G. *generis* (for *genesis*).

Σωκράτης, *st.* Σωκρατες, Socrates.

<i>Sing.</i> N.	Σωκράτης
G.	Σωκράτε-ος, Σωκράτους
D.	Σωκράτε-ϊ, Σωκράτει
A.	Σωκράτε-ᾶ, Σωκράτῃ <sup>1</sup>
V.	Σώκρατες

<i>Dual.</i> N. A. V.	Σωκράτε-ε, Σωκράτῃ Σωκρατέ-οιν, Σωκρατοῖν
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<i>Plur.</i> N. V.	Σωκράτε-ες, Σωκράτεις
G.	Σωκρατέ-ων, Σωκρατῶν
D.	Σωκράτε-σι(ν)
A.	Σωκράτε-ας, Σωκράτεις

γένος, *st.* γενες, race.

<i>Sing.</i> N. A. V.	γένος
G.	γένε-ος, γένους
D.	γένε-ϊ, γένει

<i>Dual.</i> N. A. V.	γένε-ε, γένη G. D. γενέ-οιν, γενοῖν
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<i>Plur.</i> N. A. V.	γένε-α, γένη
G.	γενέ-ων, γενῶν
D.	γένε-σι(ν).

Nouns ending in κλέης, contracted κλής, undergo a double contraction in the Dat. S. and a single contraction in other cases, as

<sup>1</sup> Sometimes we find the Acc. Σωκράτην formed after the pattern of the first declension.

Sing. N.	Περικλῆς, Περικλῆς
G.	Περικλέεος, Περικλέους
D.	Περικλέει, Περικλέει, Περικλεῖ
A.	Περικλέεᾱ, Περικλεῦ
V.	Περικλέες, Περικλεῖς

65. *List of Contracted Nouns of the Third Declension.*

αἵρεσις, εως, f. choosing, choice (*heresy*).

αἴσθησις, εως, f. feeling, sense (*aesthetic*).

ἀκρόπολις, εως, f. citadel (*Acropolis*). Cf. ἄκρος, πόλις.

ἄνθος, εος, n. flower (*antho*-logy, *poly-anthus*).

Ἄργος, εος, n. *Argos*.

ἄστυ, ἑως, n. city, town (*Asty-anax*).

Ἀχιλλεύς, ἑως, m. *Achilles*.

ἄχος, εος, n. pain (*ache*).

βάθος, εος, n. depth (*bathos*).

βάρος, εος, n. weight (*baro*-meter).

βασιλεύς, ἑως, m. king. Cf. βασιλεία.

βέλος, εος, n. dart (*belemnite*). Cf. βάλλω.

{γένεσις, εως, f. origin (*Genesis*).

{γένος, εος, n. race, descent (L. *genus*). Cf. γένεα.

γνώσις, εως, f. knowledge. Cf. γιγνώσκω (*geognosy, gnostic*).

γονεύς, ἑως, m. parent. Cf. γένος.

γραφεὺς, ἑως, m. painter. Cf. γράφω.

δόσις, εως, f. giving (*dose*). Cf. δῶρον.

δρομεύς, ἑως, m. runner. Cf. τρέχω, δρόμος.

- δρῦς, νός, f. oak (*tree, dryad*).  
 δύναμις, εως, f. power (*dynamics*). Cf. δυναστεία, δυνατός.  
 ἔθνος, εος, n. nation. N. T. gentile (*ethno*-logy).  
 ἔθος, εος, n. custom. Cf. ἥθος.  
 εἶδος, εος, n. form, class. Cf. ἰδέα, εἶδωλον (L. *video*, *kal-eido*-scope).  
 ἔλκος, εος, n. wound (*ulcer*).  
 ἔξις, εως, f. habit of mind or body (*hectic*). Cf. ἔχω.  
 ἔπος, εος, n. word, verse. τὰ ἔπη, *epic* poetry.  
 ἔτος, εος, n. year (L. *vetus*).  
 ἥθος, εος, n. character (*ethics*). Cf. ἔθος.  
 Ἡρακλῆς, έεος, *Hercules*.  
 θάρσος, εος, n. boldness (*dare*).  
 θέρος, εος, n. summer. Cf. θερμός (*fervor*).  
 θέσις, εως, f. position, institution (*thesis*, *anti-thesis*).  
 ἱερεύς, έως, m. priest. Cf. ἱερός.  
 ἵππεύς, έως, m. horseman, knight. Cf. ἵππος.  
 ἰσχύς, ύος, f. strength (L. *vis*).  
 ἰχθύς, ύος, m. fish (*ichthy*-ology).  
 κάλλος, εος, n. beauty. Cf. καλός (*calli*-sthenic).  
 κέρδος, εος, n. gain (L. *cerdo*).  
 κράτος, εος, n. might (*demo*-cracy).  
 κρίσις, εως, f. decision (*crisis*). Cf. κρίνω.  
 κτήσις, εως, f. acquiring. Cf. κτήμα.  
 λέξις, εως, f. diction (*lexicon*).  
 λύσις, εως, f. loosing (*ana*-lysis). Cf. λύω.  
 μάθησις, εως, f. learning. Cf. μανθάνω.  
 μάντις, εως, m. seer (*necro*-mancy).  
 μέγεθος, εος, n. greatness, size (*o*-mega, L. *magnus*).

- μέρος, εος, n. a part. Cf. μοῖρα.  
 μίμησις, εως, f. imitation (*mimic*).  
 νομεύς, έως, m. a herdsman (*nomad*).  
 Ὀδυσσεύς, έως, m. *Ulysses* (*Odyssey*).  
 ὀνειδος, εος, n. reproach.  
 ὄρος, εος, n. mountain (*Oread*).  
 ὄφις, εως, m. snake (*ophi-cleide*).  
 ὄφρυς, υος, f. brow.  
 ὄψις, εως, f. sight (*optical*, *Cycl-ops*).  
 πάθος, εος, n. *passion* (*pathos*). Cf. πάσχω.  
 πίστις, εως, f. faith. Cf. πείθω.  
 πλῆθος, εος, n. multitude (*re-plete*, L. *plenus*, *plebs*)  
 ποίησις, εως, f. making, *poetry* (*poesy*). Cf. ποιητής.  
 πόλις, εως, f. city, state (*metro-polis*). Cf. πολίτης.  
 πράξις, εως, f. doing, action. Cf. πράσσω, πρᾶγμα.  
 πρέσβυς, εως, m. aged man, *pl.* ambassadors (*pres-  
byter, priest*).  
 σθένος, εος, n. strength (*Demo-sthenes*, *calli-  
sthenics*).  
 σκέψις, εως, f. consideration (*sceptic*). Cf. σκόπος.  
 στάσις, εως, f. sedition, *lit.* a standing up (L. *statio*,  
*apo-stasy*).  
 τάξις, εως, f. arrangement, rank (*syn-tax*). Cf.  
 τάσσω.  
 τάχος, εος, n. speed (*tachy-graphy*).  
 τείχος, εος, n. wall.  
 τέλος, εος, n. end, completion (*Aristo-teles*). Cf.  
 τελευτή.  
 ὕβρις, εως, f. insolence (*hybrid* = a birth which  
 outrages nature).

ὄς, ὄός, m. and f. a pig (*sow*, L. *sus*).  
 ὕψος, εὐς, n. height (*up*, L. *super*).  
 φονεὺς, έως, m. murderer. Cf. φόνος.  
 φρόνησις, εὐς, f. prudence. Cf. φρήν.  
 φύσις, εὐς, f. nature (*physical*). Cf. φύω.  
 χρήσις, εὐς, f. use. Cf. χρήμα.  
 ψεῦδος, εὐς, n. falsehood (*pseud-onym*).  
 ψύχος, εὐς, n. cold.

N.B. In the 3rd declension nouns ending in -εὐς, -σις, -μα are mostly verbal. The termination -εὐς denotes the agent, as γραφεὺς, δρομεὺς: the termination -σις (like the Latin -tio) the action, as μάθησις, πράξις: the termination -μα (like the Latin -tum) the result of the action, as γράμμα the thing written, μάθημα the thing learnt.

# 66. Exercises on the Contracted Nouns of the Third Declension.

Ex. 45. κακῆς φύσεως σημεῖόν ἐστιν ὁ φθόνος. Περικλέους ἦν διδάσκαλος Ἀναξαγόρας. βίου δι-  
 καίου τὸ τέλος καλόν. δεινὸν τὸ τῆς θαλάσσης  
 κράτος. τῶν τῆς ψυχῆς παθῶν καὶ νόσων ἡ φιλο-  
 σοφία μόνη φάρμακόν ἐστι. αἱ ἄδικοι πράξεις  
 μάχας καὶ στάσεις τίκτουσιν, ἡ δὲ δικαιοσύνη τίκτει  
 φιλίαν. τὰ πονηρὰ κέρδη ἡδονὰς μὲν ἔχει μικρὰς,  
 λύπας δὲ μακρὰς. ταῖς μὲν πολεσιν τὰ τεῖχη κό-  
 σμον καὶ ἴσχνυ φέρει, ταῖς δὲ ψυχαῖς ἡ παιδεία.

αἰσθησὼν ἔχει καὶ τὰ θηρία, σκέψω δὲ καὶ πράξιν  
μόνος ὁ ἄνθρωπος. θαυμαστὸν ὕψος εἶχε τὰ τειχη  
τοῖ ἄστεος.

Ex. 46. The actions are signs of character. The knights were defending the citadel. Philoctētēs was lamenting (δακρύω) the pain of his wound. The parents of Achilles were king Pēleus and the goddess Thētis. The herdsmen were wondering-at (θαυμάζω) the size and weight of the snake. His base gains were a reproach to the seer. The brave (man) keeps his rank, but the coward leaves it. The sport and laughter of his children relaxes the frown (lit. looses the brow) even of the Stoic. The murderer contrives (εὐρίσκω) a loosing of his fetters. The diction increases the beauty and power of the poetry.

Ex. 47. Πλοῦτος ὕβριν τίκει, πενία δὲ μέτριον καὶ δίκαιον ἦθος. ἡ μὲν αἴρεσις ἀνθρώπου ἔργον ἐστίν, τὸ δὲ τέλος θεοῦ τάξις. τὸ τῆς ἡβης ἄνθος ἔφθειρεν ὁ ἀνόητος νεανίας. ὁ θεὸς τοῖς ὄρνισι τὸν αἶρα νέμει, τῷ δὲ ἰχθύων γένει τὰ βάθη τῆς θαλάσσης. τὰ μέρη τοῦ ἔτους ὥρας ὀνομάζομεν. νόμων θέσει τὴν πόλιν ἔσωζεν ὁ Λυκούργος. ἔξεως γένεσις αἱ πράξεις. Ὅμηρος τοῖς ἔπεσι τὸ κράτος καὶ τοὺς πόνοὺς φράζει τοῦ Ὀδυσσέως. ἡ ἀγαθὴ ἔξις τοῦ σώματος φέρει καὶ τὰ θέρη καὶ τὸ ψυχρὸς τῶν χειμῶνων. ῥημάτων καὶ ἀριθμῶν χρήσιν διδάσκομεν.

Ex. 48. Poetry is an imitation of passion. Death brings a release from (*lit.* loosing of) the toils of life. The Etnaeae mountain covers (*κρύπτω*) the savage giant. The seers were speaking falsehoods and persuading the multitude with empty hopes. The best wood is (that) of the oak. The good painter signifies the nature of the man in his likeness; he paints the speed of the runner, and the boldness of the soldier, and the wisdom of the philosopher. Wonderful is the power of faith and hope. The acquiring of knowledge and prudence is the aim of life to the philosopher. We learn the form of the body by the sight. The customs of strangers are a cause of laughter to the mob and of learning to the wise. Achilles did not escape the bow and the dart of Paris. The goddesses assign to the shepherd the decision of beauty. Cyrus was the king of a powerful nation.

### 67. *Irregular Nouns of the Third Declension.*

The following are the most important of the nouns which depart from the forms already given.

#### I. Uncontracted.

##### (a) Gutturals.

Stem *γυναικ.* f. woman, wife (*miso-gynist, queen*).

Nom. Sing. *γυνή*, Voc. *γύναι*. Other cases regular, G. *γυναικός*. D. *γυναικί*, &c.

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(b) Dentals.

Stem γονατ. n. *knee* (L. *genu*, *genu*-flection).

Nom. Sing. γόνυ. Other cases regular, G. γόνατος, &c.

Stem δορατ. n. *spear*. Cf. δρῦς.

Nom. Sing. δόρυ. Other cases regular, G. δόρατος, &c. G. and D. Sing. have also the shortened forms δορός, δορί.

Stem ὀδοντ. m. *tooth* (L. *dens*, *mast-odon*).

Nom. and Voc. Sing. ὀδούς. Other cases regular, G. ὀδόντος, &c.

Stem ποδ. m. *foot* (L. *pes*, *pedestrian*, *anti-podes*).

Nom. and Voc. Sing. ποίς. Other cases regular, G. ποδός, &c.

Stem ὕδατ. n. *water* (L. *udus*, *hydro-phobia*).

Nom. Sing. ὕδωρ. Other cases regular, G. ὕδατος, &c.

Stem ὠτ. (for ὀφατ) n. *ear* (L. *auris*).

Nom. Sing. οὖς. Other cases regular, G. ὠτός, &c.

(c) Stems in ν.

Stem κυν. m. and f. *dog* (*hound*, L. *canis*, *cynical*).

Nom. Sing. κύων. Voc. κύον. Other cases regular, G. κυνός, &c.

(d) Stems in ρ.

Stem πατερ. m. *father* (L. *pater*, *patr-onymic*, *patri-arch*).

Stem μητερ. f. *mother* (L. *mater*, *metro-polis*).

Stem θυγατερ. f. *daughter*.

Stem γαστερ. f. *belly* (*gastric*, *gastro-nomy*).

All these stems reject *ε* in the G. and D. Sing., and change *rep* into *τpa* in D. Pl., as N. πατήρ, G. πατήρ, D. πατρί, A. πατέρα, V. πάτερ, D. Pl. πατράσι.

Stem *ἀνερ*. m. man, husband=L. vir. Cf. *ἀνδρείος*.

Drops *ε* and inserts *δ*<sup>1</sup> in all cases except the Nom. and Voc. Sing., and makes the Dat. Pl. in *δρα*. Thus N. ἀνὴρ, G. ἀνδρός, D. ἀνδρί, A. ἀνδρα, V. ἀνερ. Dat. Pl. ἀνδράσι.

Stem *χειρ*. f. hand (*chir*-urgeon, contracted *surgeon*, *chiro*-podist).

Drops *ι* in the Dat. Dual and Pl.: in other cases regular. Thus N. χεῖρ, G. χειρός, D. χεῖρι, Dat. D. χεῖρά, Pl. χερσί.

Stem *μαρτυρ*. m. witness (*martyr*).

Nom. Sing. μάρτυς, Dat. Pl. μάρτυσι. Other cases regular, G. μάρτυρος, &c.

(e) Stem *τριχ*. f. hair (*tricho*-manes).

In this and some other words, the aspirate which is lost in one part, reappears in another. Thus in Nom. Sing. and Dat. Pl., *χ* before *σ* becomes *ξ*, and the initial *τ* is then changed into *θ* to preserve the aspirate sound, *θρίξ* for *τριχς*, and *θρίξι* for *τριχσι*. The other cases are regular, *τριχός*, &c.

(f) The word *Zeús*, *Ju*-piter (*Dios*-curi, *Dio*-genes, *Janus*), is declined as follows:

Sing. N. Ζεὺς, G. Διός or Ζηρός, D. Διί or Ζηρί, A. Δία or Ζήνα, V. Ζεῦ.

## II. Contracted.

(a) There are a few neuter stems in *τ* which reject the characteristic in some or all of their

<sup>1</sup> For the omission of *ε* compare Eng. *brethren* for *bretheren*, L. *pateres* for *pateres*; for the insertion of *δ*, the forms *tender*, *gender*, *cinder* from L. *tener*, *generis*, *cineris* through the French.

cases and contract the meeting vowels. The most important are :

Stem *κερατ.* n. horn (rhino-ceros, L. *cornu*).

Stem *γηρατ.* n. old age. Cf. *γέρων*.

*Sing.* N. A. V. *κέρας*

G. *κέρατος, κέραος, κέρως*

D. *κέρατι, κέραι, κέρη*

*Dual.* N. A. V. *κέρατε, κέραε, κέρα*

G. D. *κεράτων, κέραουν, κερῶν*

*Plur.* N. A. V. *κέρατα, κέραα, κέρα*

G. *κεράτων, κέραων, κερῶν*

D. *κέρᾱσι(ν)*

Stem *γηρατ.* rejects the *τ* in all the cases, as *Sing.* N. *γῆρας*, G. *γῆραος, γῆρως*, &c.

### (b) Diphthong stems.

Stem *βοῦ* for *βοF.* m. and f. ox, cow (*Bucephalus*, L. *bos*, *bovine*).

Declined like *ἐχθός*, only omitting the *υ* before a vowel.

<i>Sing.</i> N.	<i>βοῦ-ς</i>	L.	<i>bo-s</i>
G.	<i>βο-ός</i>		<i>bov-is</i>
D.	<i>βο-ῖ</i>		<i>bov-i</i>
A.	<i>βοῦ-ν</i>		<i>bov-am</i>
V.	<i>βοῦ</i>		

<i>Dual.</i> N. A. V.	<i>βό-ε</i>
G. D.	<i>βο-οῖν</i>

<i>Plur.</i> N. V.	<i>βό-ες</i>	<i>bov-es</i>
G.	<i>βο-ῶν</i>	<i>bo-um</i>
D.	<i>βου-σι(ν)</i>	<i>bo-bus</i> or <i>bu-bus</i>
A.	<i>βό-ας, βοῦς</i>	<i>bov-es</i>

Stem *ναυ* for *ναF.* f. ship (L. *navis*). Cf. *ναύτης*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
N. <i>ναῦ-s</i>	N. A. V. <i>νη-e</i> .	N. V. <i>νη-ες</i>
G. <i>νε-ώς</i>	G. D. <i>νε-αῖν</i>	G. <i>νε-ῶν</i>
D. <i>νη-ϊ</i>		D. <i>ναυ-σι(ν)</i>
A. <i>ναῦ-ν</i>		A. <i>ναῦς</i>
V. <i>ναῦ</i>		

(c) Feminine stems in *ο*. These words have only the singular number.

Stem *ἤχο*, *echo* (cat-*echism*).

<i>Sing.</i>	N. <i>ἤχώ</i>
	G. <i>ἤχό-os</i> , <i>ἤχοῦς</i>
	D. <i>ἤχό-ϊ</i> , <i>ἤχοῖ</i>
	A. <i>ἤχό-α</i> , <i>ἤχώ</i>
	V. <i>ἤχοῖ</i>

Stem *αἰδο*, shame, modesty, reverence.

Nom. Sing. *αἰδώς*. Other cases like *ἤχώ*.

Stem *ἡο*, the dawn (L. *eos*, *eous*).

The old form was Nom. Sing. *ἡώς* declined like *αἰδώς*; the Attic form is N. *ἥως*, G. *ἥω*, D. *ἥψ* (like *λεώς*), A. *ἥω*.

## 68. Exercises on the Irregular Nouns.

Ex. 49. τοῦ γήρω<sup>ς</sup> ἄνθος ἐστὶν ἡ φρόνησις. γύναι, γυναιξὶ κόσμον ἢ σιγὴν φέρει. τὴν δικαιοσύνην μητέρα τῶν ἀρετῶν λέγουσιν. τὰ κέρα ἐστὶ τῶν βοῶν ὕπλα. Κῦρος τὸν τῆς μητρὸς πατέρα κτείνει. Διονύσιος ὁ τῶν Συρακοσίων τύραννος ταῖς Λυσάνδρου θυγατρᾶσι δῶρα καὶ ἱμάτια ἔπεμπε. ἀνὴρ ἄνδρα καὶ πόλις σώζει πόλιν. ὕς καὶ βοῦς καὶ ὄρνιθας καὶ πρόβατα καὶ προβάτων φύλακας κύνας τρέφει ὁ γεωργός. αἰδῶ καὶ φόβον τοῖς παισὶν ἡ φύσις νέμει. τοῖς Ἀθηναίοις πλῆθος ἦν νεῶν καὶ

ἵππων καὶ χρημάτων. μάρτυρα καὶ κριτὴν τοῦ βίου ἔχομεν τὸν θεόν. τοῖς μὲν ὀφθαλμοῖς τὰ ἔργα βλέπομεν τῶν ἀνδρῶν, τοῖς δὲ ὥσὶ τὴν φήμην ἀκούομεν.

Ex. 50. Minerva bore in her hand a long spear. Dēmosthēnes used-to-drink water only, but Aeschines (drank) wine. The rulers assign honours to the priests of Jupiter. The fool (*lit.* foolish) is-a-slave-to his belly, but the mind of the wise is master of his body and of his passions. The light of the morning brings new pains to the wretched. The boys were striking (*κρίπτω*) the ball with hand and foot. The ambassadors of the barbarians were bending their knees and worshipping the king, but the Greeks remained upright. We close the way of the breath with our tongue and teeth, and produce sounds (the) sign of our thought (*γνώμη*). The noble virgin has her modesty (as) an ornament and safeguard. The rock has a clear (*λαμπρός*) echo.

#### IX. ADJECTIVES OF THE IMPARISYLLABIC DECLENSION.

N.B. The Masculine and Neuter Genders alone follow the form of the Third Declension; the Feminine of Adjectives of Three Terminations always following the First Declension.

69. *Uncontracted Adjectives.*

Adjectives of the Uncontracted Third Declension have their stems for the most part in *ν* or *ντ*. The following are examples of the more important forms: in *-αν*, *-αντ*, *-εντ*, *-οντ*.

(1) Stem *μελαν*. black (*melan-choly*):

	Masc.	Fem.	Neut.
<i>Sing.</i> N.	μέλᾱς	μέλαινα	μέλαν
G.	μέλᾱνος	μελαίνης	μέλᾱνος
D.	μέλανι	μελαίνῃ	μέλανι
A.	μέλανα	μέλαιναν	μέλαν
V.	μέλαν	μέλαινα	μέλαν
<i>Dual.</i> N. A. V.	μέλανε	μελαίνα	μέλανε
G. D.	μελάνοιϋ	μελαίναιν	μελάνοιϋ
<i>Plur.</i> N. V.	μέλανεσ	μέλαιναι	μέλανα
G.	μελάνων	μελαινῶν	μελάνων
D.	μέλασι	μελαίναις	μέλασι

(2) Stem *παντ*. all, every (*panto-mime*, *panorama*), declined like *γίγας*.

	Masc.	Fem.	Neut.
<i>Sing.</i> N. V.	πᾱς	πᾱσα	πᾱν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντα	πᾱσαν	πᾱν
<i>Dual.</i> N. A. V.	πάντε	πάσα	πάντε
	πάντοιν	πάσαιν	πάντοιν
<i>Plur.</i> N. V.	πάντεσ	πᾱσαι	πάντα
G.	πάντων	πασῶν	πάντων
D.	πᾱσι	πάσαις	πᾱσι
A.	πάντασ	πάσαις	πάντα

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N.B. When it follows the Article, *πᾶς* means *the whole*, ἡ *πᾶσα γῆ* the whole land, but *πᾶσα γῆ* every land.

(3) Stem *χαριεντ.* graceful, charming. Cf. *χάρις*.

	Masc.	Fem.	Neut.
<i>Sing. N.</i>	<i>χαρίεις</i>	<i>χαρίεσσα</i>	<i>χαρίεν</i>
G.	<i>χαρίεντος</i>	<i>χαρίεσσης</i>	<i>χαρίεντος</i>
D.	<i>χαρίεντι</i>	<i>χαρίεσση</i>	<i>χαρίεντι</i>
A.	<i>χαρίεντα</i>	<i>χαρίεσσαν</i>	<i>χαρίεν</i>
V.	<i>χαρίεν</i>	<i>χαρίεσσα</i>	<i>χαρίεν</i>
<i>Dual. N. A. V.</i>	<i>χαρίεντε</i>	<i>χαρίεσσα</i>	<i>χαρίεντε</i>
G. D.	<i>χαρίέντοιιν</i>	<i>χαρίέσσαιν</i>	<i>χαρίέντοιιν</i>
<i>Plur. N. V.</i>	<i>χαρίεντες</i>	<i>χαρίεσσαι</i>	<i>χαρίεντα</i>
G.	<i>χαρίέντων</i>	<i>χαριεσσῶν</i>	<i>χαρίέντων</i>
D.	<i>χαρίεσι</i>	<i>χαρίέσσαις</i>	<i>χαρίεσι</i>
A.	<i>χαρίεντας</i>	<i>χαρίέσσας</i>	<i>χαρίεντα</i>

(4) Stem *έκοντ.* willing. Like *γέρων*.

	Masc.	Fem.	Neut.
<i>Sing. N. V.</i>	<i>έκών</i>	<i>έκούσα</i>	<i>έκόν</i>
G.	<i>έκόντος</i>	<i>έκούσης</i>	<i>έκόντος</i>
D.	<i>έκόντι</i>	<i>έκούση</i>	<i>έκόντι</i>
A.	<i>έκόντα</i>	<i>έκούσαν</i>	<i>έκόν</i>
<i>Dual. N. A. V.</i>	<i>έκόντε</i>	<i>έκούσα</i>	<i>έκόντε</i>
G. D.	<i>έκόντοιιν</i>	<i>έκούσαιν</i>	<i>έκόντοιιν</i>
<i>Plur. N. V.</i>	<i>έκόντες</i>	<i>έκούσαι</i>	<i>έκόντα</i>
G.	<i>έκόντων</i>	<i>έκουσῶν</i>	<i>έκόντων</i>
D.	<i>έκούσι</i>	<i>έκούσαις</i>	<i>έκούσι</i>
A.	<i>έκόντας</i>	<i>έκούσας</i>	<i>έκόντα</i>

(5) Two words of frequent occurrence, μέγας, great (cf. μέγεθος) and πολὺς, much, many (*poly*-theism, *poly*-gamy, L. *plus*), form their cases from more than one stem each, and are thus declined :

Stem *μεγα*, *μεγαλο*.

	Masc.	Fem.	Neut.
<i>Sing.</i> N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μέγα	μεγάλη	μέγα.

Dual and Plural formed regularly from Stem *μεγαλο*, like φίλος.

Stem *πολυ*, *πολλο*.

	Masc.	Fem.	Neut.
<i>Sing.</i> N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ
V.	πολύ	πολλή	πολύ

Plural regularly formed from Stem *πολλο*, like καλός.

N.B. Used with the Article (οἱ πολλοί) this word means *the many*=the majority, the mass of the people.

(6) Some Adjectives of this declension have only two terminations. The most important of these are declined as σάφρων, Stem *σωφρων*,

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sensible, temperate, *lit.* sound-minded (*Sophronia*).  
Cf. *σώζω, φρήν*.

	Masc. and Fem.	Neuter.
<i>Sing. N. V.</i>	<i>σώφρων</i>	<i>σῶφρον</i>
G.	<i>σώφρονος</i>	all genders
D.	<i>σώφρονι</i>	_____
A.	<i>σώφρονα</i>	<i>σῶφρον</i>
<i>Dual. N. A. V.</i>	<i>σώφρονε</i>	all genders
G. D.	<i>σωφρόνοιω</i>	_____
<i>Plur. N. V.</i>	<i>σώφρονες</i>	<i>σάφρονα</i>
G.	<i>σωφρόνων</i>	all genders
D.	<i>σάφροσι(ν)</i>	_____
A.	<i>σάφρονας</i>	<i>σάφρονα</i>

(7) We also find Adjectives of one termination, which are used either as masculines or feminines, rarely as neuters. Examples are *ἄπαις*, *st. ἀπαιδ.* childless, cf. *παῖς*; *ἄγνως*, *st. ἀγνωτ.* unacquainted, cf. *ἄγνοια*. They have no peculiarities of inflexion.

### 70. Adjectives of the Third Declension Contracted<sup>1</sup>.

<sup>1</sup> We find some adjectives of the 1st and 2nd declension which are contracted (cf. *νοῦς*, 'Ἀθηνᾶ), as *διπλός*, *double* (L. *duplex*).

<i>Sing. N.</i>	<i>διπλός -ους</i> , <i>διπλόη -ῃ</i> , <i>διπλόον -οῦν</i> .
<i>Plur. N.</i>	<i>διπλοῖ -αι</i> , <i>διπλόαι -αι</i> , <i>διπλόα -α</i> .

So *ἀπλός -ους*, single; *χρύσεος -ους*, golden, cf. *χρυσός*. When the contracting vowels are preceded by another vowel or by ρ,

(1) The contracted Adjectives which have three terminations are mostly stems in *υ*. They are declined as follows :

Stem *ὀξύ*. sharp, vehement (*oxy*-gen, *paroxysm*).

<i>Sing.</i> N. V.	ὀξύς	ὀξεία	ὀξύ
G.	ὀξέος	ὀξείας	ὀξέος
D.	ὀξεί -ει	ὀξεία	ὀξεί -ει
A.	ὀξύν	ὀξεῖαν	ὀξύ
<i>Dual.</i> N. A. V.	ὀξέε	ὀξεία	ὀξέε
G. D.	ὀξέοιν	ὀξείαιν	ὀξέοιν
<i>Plur.</i> N. V.	ὀξέες -εῖς	ὀξείαι	ὀξέα
G.	ὀξέων	ὀξειῶν	ὀξέων
D.	ὀξέσι(ν)	ὀξείαις	ὀξέσι(ν)
A.	ὀξέας -εῖς	ὀξεῖας	ὀξέα

(2) The Adjectives which have only two terminations are mostly stems in *ες* and are declined like *ἀληθής*. Cf. § 64.

Stem *ἀληθες*. true. Cf. *ἀληθεία*.

<i>Sing.</i> N.	ἀληθής	ἀληθές
G.	ἀληθέος -ους	all genders
D.	ἀληθεί -ει	—————
A.	ἀληθέα -ῇ	ἀληθές
V.	ἀληθές	all genders

the feminine is *ᾱ*. As *ἀργύρεος*, silver (cf. *ἄργυρος*), contracted *ἀργυροῦς* -ᾱ -οῦν.

Some of these adjectives are of two terminations, as *εὖροος* -ους, *εὖροον*, -ουν, well-disposed, kind. Cf. *ῥόος*. The neuter plural is uncontracted, *εὖροα*.

Dual	N. A. V.	ἀληθείη -ῆ	all genders
	G. D.	ἀληθείων -ῶν	_____
Plur.	N. V.	ἀληθείες -εῖς	ἀληθεία -ῆ
	G.	ἀληθέων -ῶν	all genders
	D.	ἀληθέσι	_____
	A.	ἀληθείας -εῖς	ἀληθεία -ῆ.

(3) A few Adjectives in *ως* follow the Attic O Declension, as M. and F. ἀγήρας, contracted from ἀγήραος, N. ἀγήρων, ageless, undecaying. Cf. γήρας. M. and F. ἱλας, N. ἱλεων, gracious.

#### 71. Adjectives of the Third Declension.

ἀέκων or ἄκων, ουσα, ον, unwilling. Cf. ἐκών.

ἀηδής, ἐς, unpleasant. Cf. ἡδύς.

ἄκρατῆς, ἐς, incontinent, unrestrained, licentious  
= L. impotens. Cf. κράτος.

ἄμαθῆς, ἐς, ignorant. Cf. μαθάνω.

ἄπαθῆς, ἐς, passionless (apathy). Cf. πάθος.

ἅπας, ασα, αω, all together. Cf. πᾶς.

ἄσεβῆς, ἐς, impious. Cf. σέβω.

ἀσθενής, ἐς, weak, infirm. Cf. σθένος.

ἄφανής, ἐς, obscure. Cf. φαίνω.

βαθύς, εἶα, ύ, deep. Cf. βάθος.

βαρύν, εἶα, ύ, heavy, wearisome, deep-toned (bary-tone). Cf. βάρος.

βραδύς, εἶα, ύ, slow.

βραχύς, εἶα, ύ, short, L. brevis (amphi-brachys).

γλυκύς, εἶα, ύ, sweet (glycerine, L. glycy-rhiza, Licorice).

δασύς, εἶα, ύ, thick, shaggy (L. *densus*).

δυστυχής, ές, unfortunate. Cf. τύχη.

έγκρατής, ές, continent, self-restrained. Cf. άκρατής.

εύγενής, ές, well-born (*Eugene*). Cf. γένος.

εύδαιμων, ον, happy, *lit.* with a good genius. Cf. δαίμων.

εύήθης, es, good-natured, simple. Cf. ήθος.

εύθύς, εἶα, ύ, straight, direct.

εύρύς, εἶα, ύ, broad (*Eury-dice*).

εύσεβής, ές, pious (*Eusebius*). Cf. άσεβής.

εύτυχής, ές, fortunate (*Eutychus*). Cf. δυστυχής.

εύφυής, ές, goodly, of fine natural endowments (*eurhuiist*). Cf. φύσις.

ήδύς, εἶα, ύ, pleasant, *sweet*. Cf. ήδονή.

ήμισυς, εἶα, υ, half (*hemi-sphere*, L. *semis*, *semi-circle*).

θηλυς, εἶα, υ, female.

θηριώδης, es, brutal, savage. Cf. θηρίον, είδος.

θρασύς, εἶα, ύ, bold, rash (*Thrasy-bulus*). Cf. θάρσος.

μυθώδης, es, fabulous. Cf. μύθος, είδος.

νοσώδης, es, diseased, unwholesome. Cf. νόσος, είδος.

παχύς, εἶα, ύ, stout, fat (*pachy-dermatous*).

πλατύς, εἶα, ύ, flat, broad (*plate, platitude*, L. *planus*).

πλήρης, es, full (L. *plenus*). Cf. πλήθος, πολύς.

πολυπράγμων, ον, bustling, meddlesome. Cf. πολύς, πράγμα.

σαφής, ές, clear, certain (L. *sapio*). Cf. σοφός.

συγγενής, ἐς, related. οἱ συγγενεῖς, relations. Cf. γένος.

σφαιροειδής, ἐς, spherical. Cf. σφαῖρα, εἶδος.

τάλας, αἰνα, αν, } suffering, wretched (L. *tuili*,  
τλήμων, ον, } *tolero*).

ταχύς, εἶα, ὕ, quick. Cf. τάχος.

τριήρης, ἐς, triply furnished. ἡ τριήρης, the three-banked (ship), *trireme*.

ὕληεις, ἐσσα, ἐν, woody. Cf. ὕλη.

ὑγιής, ἐς, sound, healthy (*hygiene*, L. *vigeo*).

φωνήεις, ἐσσα, ἐν, vocal, possessed of speech. Cf. φωνή.

ψευδής, ἐς, false. Cf. ψεύδος.

ὥκίς, εἶα, ὕ, swift (L. *ocior*).

## 72. Exercises on the Adjectives.

Ex. 51. τὴν πατρίδα ἄκοντες ἔλειπον οἱ δυστυχεῖς. βραχύς ὁ βίος, ἡ δὲ τέχνη μακρά. ἡ μὲν ψυχὴ τοῦ ἀνδρὸς ταχεῖα καὶ ὑγιής, τὸ δὲ σῶμα βραδὺ καὶ νοσῶδες ἐστίν. μόνος τῶν ζώων ὀρθὸς καὶ φωνήεις ὁ ἀνθρώπος. φίλοι εἰσὶ τῷ Διὶ οἱ εὐσεβεῖς καὶ σώφρονες. Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας ἔλεγεν. καὶ δῆμῳ καὶ τυράνῳ γλυκεῖα ἡ τῶν κολάκων φωνή. πολλὰς τύχας ἔχει ὁ μακρὸς αἰὼν. οἱ ἀκρατεῖς καὶ ἀργοὶ τὸν μὲν πόνον πονηρὸν, τὴν δὲ ἡδονὴν ἡδεῖαν νομίζουσιν. θρασεῖς οἱ ἀμαθεῖς καὶ κρῖνουνσι πάντα, φόβον δὲ τίττει καὶ αἰδῶ ἡ παιδεία. τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. τοῖς ἀκρατέσι βραχεῖα ἡδονὴ μακρὰν τίττει λήπην.

Ex. 52. Time is the healer (*ιατρός*) of all grief. The river is deep and full of great fish. O wretched boy, do you beat your mother? The incontinent are weak and sin against their will (*lit.* unwilling). The Stoics thought the passionless (man) alone wise and good. Even to the continent (man) the battle is severe (*βαρύς*), but he obtains the victory over (*lit.* of) pleasure. The temperate (man) is master of all his passions. The Ethiopians are black and have their hair thick. The mass admire even the foolish and unjust actions of the fortunate, but the obscure virtues of the unfortunate escape notice. Atlas bears the weight of the broad heaven. The king and the father are types and images of God, the true father and king of all things. The tyrant has no (*lit.* not) knowledge of true friendship.

Ex. 53. εὐγενεῖς εἰσιν οἱ τῶν ἀγαθῶν γονέων παῖδες. τῷ εὐγενεῖ κόσμος ἀριστός ἐστιν ἡ αἰδώς. τοῖς πένησι καὶ γέρονσι βαρεῖά ἐστιν ἡ τοῦ χειμῶνος ὥρα, οἱ δὲ πλούσιοι ἱμάτια παχέα ἔχουσι, ψυχροὺς φάρμακον. τοῖς πολλοῖς τῶν ἀνθρώπων ἀηδὲς ἐστὶ τὸ ἀληθές, οἱ δὲ ψευδεῖς λόγοι τῶν σοφιστῶν θαυμαστοὶ εἰσὶ καὶ γλυκεῖς. συγγενεῖς εἰσὶ πάντες οἱ δυστυχεῖς. οἱ κόλακες τοῖς ψευδέσι λόγοις τοὺς εὐθέεις νεανίας λαμβάνουσι. τοῖς Ἀθηναίοις ἦσαν πολλαὶ νῆες μακρὰ καὶ τριήρεις. ἡ τῶν ἀρχαίων ἱστορία πολλὰ μυθώδη ἔχει. ἡμῖς μέρος τῶν ἀνθρώπων ἐστὶ τὸ θῆλυ γένος. ὀξείαν φωνὴν ἔχουσιν

αἱ γυναῖκες καὶ οἱ παῖδες, οἱ δὲ ἄνδρες βαρεῖαν. τοῖς μὲν ἀσεβέσι ποιῶς καὶ φόβους ἀγγέλλουσιν οἱ ἱεροὶ λόγοι, τοῖς δὲ εὐσεβέσιν ἡδέϊαν ἐλπίδα καὶ εἰρήνην. τεκμήριον σαφὲς εἶχεν Ἡλέκτρα τὰς τοῦ Ὀρέστου κόμας.

Ex. 54. The ancients thought the figure of the earth not spherical but flat. The Plataeans (Πλαταιεὺς) were leaving the direct road from fear of the enemy. The vehement and the bustling are wearisome to their friends. The solitude of the woody mountains is sweet to the poet and to the philosopher. The swift Iris and Hērēmēs the son of Maia were the messengers of Zeus. The nature of the wise and temperate is divine, but (that) of the ignorant and licentious is brutal. Croesus had a great name and great power and much riches, but he was not happy. The Greeks called the king of the Persians the great king. The toil of the day and the silence and darkness of the night bring deep sleep to the healthy. Choice is (the act) of a free and willing (agent). I see the likeness of the charming Aspasia. The character of Achilles was rash and vehement.

## X. COMPARISON OF ADJECTIVES.

### 73. *Forms of the Comparative and Superlative Degrees.*

I. The most usual formation is by the ter-

mination *-τερος* (declined like *θεῖος*) for the comparative, and *-τατος* (declined like *φίλος*) for the superlative.

The terminations are affixed to the Masculine Stem of the Positive degree, thus :

*θερμός*, st. *θερμο*, warm, makes *θερμό-τερος* warmer, *θερμό-τατος* warmest.

*μέλας*, st. *μελαν*, makes *μελάν-τερος*, *μελάν-τατος*.

*ἀληθής*, st. *ἀληθες*, makes *ἀληθέστερος*, *ἀληθέστατος*.

*ὄξυς*, st. *ὄξυ*, makes *ὄξύτερος*, *ὄξύτατος*.

[So the substantive *πρέσβυς* makes *πρεσβύτερος* elder, *πρεσβύτατος* eldest.]

This rule is modified in the following cases :

(1) The characteristic *ο* is changed into *ω*, if the preceding vowel is short both by nature and position, thus :

*σοφός* makes *σοφώτερος*, *σοφώτατος*,

*ἄξιος* makes *ἄξιώτερος*, *ἄξιώτατος*,

but *μακρός*, *μακρότερος*.

(2) The characteristic *ο* is dropped in some Adjectives, thus :

*φίλος*, st. *φιλο*, makes *φίλ-τερος*, *φίλ-τατος*,

*γεραιός*, old (cf. *γέρων*), st. *γέрайо*, makes *γεραί-τερος*, *γεραί-τατος*,

*παλαιός*, st. *παλαιο*, makes *παλαί-τερος*, *παλαί-τατος*.

(3) Stems in *ων* insert *εσ* before the termination, thus :

*σώφρων*, st. *σώφρον*, makes *σώφρον-έσ-τερος*, *σώφρον-έσ-τατος*.

(4) Stems in *εντ* change *εντ* into *εσ* before the termination, thus :

*χαρίεις*, st. *χαριεντ*, makes *χαριέστερος*, *χαριέστατος*.

II. The second and less frequent formation is by the termination *-ίων* for the comparative, declined like *σώφρων*, and *-ιστος* for the superlative, declined like *φίλος*.

This formation occurs in a few Adjectives in *-υς* and *-πος*, which omit the characteristic vowel and *ρ* before the termination, thus :

*ήδύς*, st. *ήδν*, makes *ήδ-ίων*, *ήδ-ιστος*,

*αίσχρός*, st. *αίσχρο*, makes *αίσχ-ίων*, *αίσχ-ιστος*.

Similarly,

*έχθρός* hateful, *έχθίων*, *έχθιστος*.

Besides the regular forms, the comparative in *ων* admits of elision and contraction in the Acc. Sing. Masc. and the Nom. and Acc. Pl. of all genders, thus *αίσχίων* makes, Acc. Sing. *αίσχίονα* and *αίσχίω* (contracted from *αίσχίοα*), Nom. Pl. *αίσχίονες*, *αίσχίους* (contracted from *αίσχίοες*), Neut. *αίσχίονα*, *αίσχίω* (contracted from *αίσχίοα*), Acc. Pl. *αίσχίονας*, *αίσχίους*, Neut. *αίσχίονα*, *αίσχίω*.

III. Many of the commonest Adjectives form

the comparative and superlative irregularly, either from employing different stems (as in Latin, *bonus, melior, optimus; malus, pejor, pessimus*; in English, *good, better, best; bad, worse, worst*); or from what is called the principle of euphony, harsh sounds being soonest worn away, and unimportant syllables slurred over, in words of most frequent use.

The following are the most important examples; some of them as *ἀγαθός* have several comparatives and superlatives, which are used with slight differences of meaning.

Positive.	Comparative.	Superlative.
<i>ἀγαθός</i> , good	<i>ἀμείνων</i> , better <i>βελτίων</i> (L. <i>bene, bonus</i> ) <i>λῶν</i>	<i>ἄριστος</i> , best. <i>βέλτιστος</i> . <i>λῶστος</i> .
<i>κακός</i> , bad	<i>κακίων</i> , worse <i>χείρων</i>	<i>κάκιστος</i> , worst. <i>χείριστος</i> .
<i>καλός</i> , fair	<i>καλλίων</i> , fairer	<i>κάλλιστος</i> , fairest.
<i>μέγας</i> , great,	<i>μείζων</i> (for <i>μεγίων</i> ) greater	<i>μέγιστος</i> , greatest.
<i>ὀλίγος</i> , little, few	<i>ελάσσων</i> , less, fewer	<i>ελάχιστος</i> , least, fewest.
<i>πολύς</i> , much, many	<i>πλείων</i> (or <i>πλέων</i> ), more ( <i>pleonasm</i> )	<i>πλείστος</i> , most.
<i>ῥάδιος</i> , easy	<i>ῥάων</i> , easier	<i>ῥᾶστος</i> , easiest.
<i>ταχύς</i> , quick	<i>θάσσων</i> <sup>1</sup> (for <i>ταχίων</i> ), quicker	<i>τάχιστος</i> , quickest.

<sup>1</sup> Cf. *θρίξ, τριχός*, § 67.

IV. The following comparatives and superlatives are not referred to any positive Adjective.

Comparative.	Superlative.
<i>ἥσσων</i> , weaker, inferior	
<i>κρείσσων</i> , stronger, superior	<i>κράτιστος</i> , cf. <i>κράτος</i> .
<i>πρότερος</i> , former (L. <i>pro</i> , <i>prior</i> )	<i>πρώτος</i> , foremost, first, ( <i>proto</i> -type, <i>proto</i> -martyr).
<i>ὑστερος</i> , later	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> <i>ἔσχατος</i>, last.  <i>ἔσχατος</i>, lit uttermost (L. <i>extremus</i>, <i>eschato</i>-logy). </div> </div>

#### 74. *Syntax of the Degrees of Comparison.*

The use of the comparative implies a comparison between two things. The word expressive of the second thing may be joined to the comparative (as in Latin) either (1) by a conjunction (*ἢ*=*quam*) without change of construction, e.g. *mors est melior quam vita turpis* (*est*), *θάνατος ἀμείων ἐστὶν ἢ βίος αἰσχροῦς* (*ἐστὶ*); *puto mortem meliorem quam turpem vitam* (*puto*), *θάνατον νομίζω ἀμείονα ἢ αἰσχρὸν βίον* (*νομίζω*). Or (2) when the first member of the comparison is in the nominative or accusative case, as in the examples given above, the conjunction may be omitted, and the second member of the comparison put in the genitive (=the Latin Ablative), e.g. *θάνατος ἀμείων ἐστὶν αἰσχροῦ βίου*, *mors est melior turpi vitā*; *θάνατον νομίζω ἀμείονα αἰσχροῦ βίου*, *mortem meliorem puto turpi vitā*.

When the comparison is made not so much between particular things possessed of the same quality in different degrees, as between a thing and a general conception of the mean, or ordinary standard, this latter member of the comparison may be omitted both in Greek and Latin, and the comparative then acquires a sort of positive force, e.g. *juventus est naturā vehementior*, ἡ νεότης ἐστὶ φύσει ὀξύτερα, youth is naturally somewhat (or too) vehement, *lit.* more vehement (than the ordinary standard of vehemence). This use attaches itself especially to particular words, as *νεώτερος*, newer, younger, which comes to mean whatever is somewhat new or startling, and thus *νεώτερον* = innovation, revolution.

The superlative implies a comparison of several things, one of which it sets by itself as surpassing all the rest. The word or phrase expressive of the rest of the things compared, is put after the superlative in the Genitive Case (the "partitive" Genitive), as in Latin; e.g. Ἀχιλλεύς ἦν πάντων κάλλιστος, Achilles was the fairest of all men.

The second member of the comparison is however sometimes omitted with the superlative as with the comparative. The superlative is then used as a sort of positive, denoting the possession of a quality in a very high degree, without instituting any comparison between the things which possess the quality; e.g. *vir doctissimus*, a very

learned man, ἀνὴρ ἄριστος, a most excellent man.

75. *Exercises on the Comparison of Adjectives.*

Ex. 55. πάντων κτημάτων ψυχὴ θεϊότατον. οὐχ ὁ μακρότατος βίος ἄριστος, ἀλλὰ ὁ σπουδαιότατος. δεινотάτη καὶ βαρυτάτη νόσων ἢ μανία. ἡ ψυχὴ καὶ θειοτέρα καὶ καλλίων ἐστὶ τοῦ σώματος. Ἀφροδίτην Ἡρας καὶ Ἀθηνᾶς χαριεστέραν ἔκρινεν ὁ Πάρις. πολλά ἐστὶ πενίας βαρύτερα, νόσος καὶ αἰσχύνη καὶ δουλεία. Ἀλκιβιάδης τῶν πολιτῶν βιαιότατος καὶ ἀκρατέστατος ἦν. αἰσχροῦ βίου θάνατος βελτίων ἐστίν. Σωκράτης κρείσσων ἔλεγε τὸν τῆς ψυχῆς ἢ τοῦ σώματος ἔρωτα. πάντων ἀνθρώπων Αἴακος ἦν εὐσεβέστατος. τῶν μὲν νεωτέρων τὰ ἔργα, τῶν δὲ γηραιτέρων αἱ βουλαὶ κράτος ἔχουσιν. οἱ Αἰθίοπες τῶν Λιβύων μελάντατοί εἰσιν.

Ex. 56. The moon is smaller than the earth and the earth than the sun. Miltiades and Aristides and Përicles were better men than Clëōn and Hypërbōlus. The deepest rivers are slowest. Athens (Ἀθήναι, pl.) and Sparta and Corinth were the most illustrious (λαμπρός) of the cities of Greece. Homer and Hësiōd were the most ancient poets of Greece. The maiden's hair is blacker than the raven. Athens had the most illustrious poets and orators and philosophers of

all the Greeks. To the Greeks and Romans (*Ῥωμαῖος*) their country was dearer and holier and more honoured than wives and children and houses and lands (*ἀγρός*). The just orator does not advise the pleasantest, but the best (things) for the people. (It is) not the rich (who) are more happy than the poor, but the earnest than the idle, and the wise than the ignorant.

Ex. 57. ἀρχὴ παντὸς ἔργου μέγιστόν ἐστιν. Ἡσίοδος λέγει, πλέον ἤμισυ παντός. ἐσχάτη πόλις τῆς Φρυγίας Ἰκόνιον. πλήθει οὐκ ἐλάσσονες ἦσαν οἱ Βοιωτοὶ τῶν Ἀθηναίων. οὐκ ἔστι μείζον ὄπλον τοῖς ἀνθρώποις ἢ σοφία. ἢ τῶν Ἰνδῶν χώρα πλείστους καὶ μεγίστους ἐλέφαντας τρέφει. τὰ μικρὰ κέρδη μείζονας βλάβας φέρει. οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνους χαίρουσιν, οἱ δὲ πρεσβύτεροι ταῖς τῶν νέων τιμαῖς. τὰ χείρονα πλείω βροτοῖς ἐστὶ τῶν ἀμεινόνων. βασιλέως ἀρχὴ ῥάων ἢ ὀργῆς.

Ex. 58. Water is best, says Pindar (*Πίνδαρος*). A licentious man is not superior to (*lit.* than) the most savage beast. The easiest way is quickest for the army. Wealth is a most cowardly thing. The incontinent suffer a most hateful slavery. Anaximander (*Ἀναξίμανδρος*) thought the sun not less than the earth, but *Ἐπικῦρος* thought it very small. Education is a better possession than riches. The rich receive more honour than the poor. (A) few wise (men) are more to be feared

(φοβερός) than many fools. Sure (σαφής) friends are the truest sceptre for kings, the best safeguard and the fairest ornament. The horse is weaker but swifter than the elephant. The former citizens were superior to the later. The last shall be first, and the first last.

## XI. PRONOUNS.

### 76. *Personal Pronouns.*

1. ἐγώ, *I* (L. *ego*, *egotism*). 2. σὺ, *thou* (L. *tu*). 3. οὗ, *of him* (L. *su*).

As in English and Latin, these old and well-worn words are very irregular. They are so intimately connected with ourselves that it was important to mark more clearly than in other words the relation they bore to the rest of the sentence, e.g. whether I, the speaker, am agent or patient, acting singly or in concert with others. For this reason we find in most languages that they borrow their inflexions from a number of Stems, as Lat. *ego*, *me*, *nos*: Fr. *je*, *moi*, *nous*: Germ. *ich*, *mir*, *uns*: Eng. *I*, *me*, *us*.

In Attic, the Pronoun οὗ which stands for the 3rd Person, is used only in a special reflexive sense, its place being supplied by one or other of the Demonstratives, usually ὅδε, οὗτος, or ἐκεῖνος in the Nominative, and αὐτός in the oblique cases. Even as a Reflexive, it is far less common than

the longer form *ἐαυτοῦ*. It is the same with the Possessives *ὅς* and *σφέτερος*, for which we mostly find the Gen. of the Demonstrative when emphasis is not required, and *ἐαυτοῦ* when the sense is emphatic; e.g. *τὴν μητέρα αὐτοῦ* his mother, *τὴν ἐαυτοῦ μητέρα* his own mother; *τὰ ἐαυτῶν* their own property.

<i>Sing.</i> N.	ἐγώ, I	σύ, thou	—
G.	ἐμοῦ or μοῦ	σοῦ	οἱ, of him.
D.	ἐμοί or μοί	σοί	οἱ.
A.	ἐμέ or μέ (L. <i>me</i> )	σέ (L. <i>te</i> )	ἐ, he (L. <i>se</i> ).
<i>Dual.</i> N. A.	νῶϊ or νώ, we two (L. <i>nos</i> , Fr. <i>nous</i> )	σφῶϊ or σφώ, you two (L. <i>vos</i> , Fr. <i>vous</i> )	σφωέ, they two.
G. D.	νῶιν or νῶν	σφῶιν or σφῶν	σφωίν.
<i>Plur.</i> N.	ἡμεῖς, we	ὕμεῖς, you	σφεῖς, they.
G.	ἡμῶν	ὕμῶν	σφῶν.
D.	ἡμῖν	ὕμῖν	σφίσι(ν).
A.	ἡμᾶς	ὕμᾶς	σφᾶς, Neut. σφέα.

### 77. Possessive Pronouns.

These are Adjectives formed from the Personal Pronouns, and are declined like the common Adjectives of three terminations.

ἐμός, -ή, -όν, <i>my</i> , L. <i>meus</i>	ἡμέτερος, -α, -ον, <i>our</i> .
σός, -ή, -όν, <i>thy</i> , L. <i>tus</i>	ὕμέτερος, -α, -ον, <i>your</i> .
ὅς, ἡ, ὅν, <i>his</i> , L. <i>suus</i>	σφέτερος, -α, -ον, <i>their</i> .

78. *Exercises on the Personal and Possessive Pronouns.*

Ex. 59. ἡ τύχη σε φεύγει, ἀλλ' <sup>1</sup> οὐκ ἐγώ. τὰ ἄστροι ἡμῖν σημαίνει τὰς τῆς νυκτὸς ὥρας. δίκαιους ὑμᾶς, ὦ ἄνδρες, καὶ φιλανθρώπους νομίζω. πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσίν. ἡμεῖς μὲν ἄνδρες ἐσμέν, ὑμεῖς δὲ νεανῖαι ἐστέ. ἐγὼ μὲν ἥσσω ἐῖμὶ σοῦ, σὺ δὲ τοῦ σοῦ ἀδελφοῦ. τὴν ἐμὴν φιλίαν ἀληθεστάτην νομίζετε. οὐκ ἔστι μοι φίλος σοῦ παλαιότερος. τὴν ὑμετέραν πόλιν, ὦ Ἀθηναῖοι, πάντες καλλίστην λέγουσιν. οἱ βάρβαροι τοὺς τῶν πολεμίων νεκροὺς λείπουνσι, τοὺς δὲ σφετέρους θάπτουσι.

Ex. 60. The death of the child is an undying grief to us-two. O wretched Ajax (Αἴας like γίγας), I pity thy fortune. We citizens rejoice, but you keep silence, O strangers. To you, indeed, the more in number, but to me the wiser assign honour. The great king Xērxēs sends me and the other ambassadors. Our friend Charmidēs is suffering a great grief. God pities us, weak and foolish mortals. The Thracians were stealing our sheep. There will not be a forgetfulness of thy songs, O poet. Silence is pleasanter to me than noise.

<sup>1</sup> The short vowel in ἀλλὰ is elided before the following vowel.

79. *Demonstrative Pronouns.*

These may be divided into

(1) the direct; ὅδε, this by me = L. hic; οὗτος, this, or, that by you = L. iste (in some of its uses); ἐκεῖνος (or κείνος), that yonder = L. ille:

(2) the indirect; αὐτός (in its oblique cases) = L. is:

(3) the emphatic; αὐτός (in the Nominative case), self = ipse (*auto-maton*, *auto-biography*). ὁ αὐτός, the same = L. idem.

[Observe the inferiority of the Greek to the Latin in respect to this class of Pronouns, αὐτός being employed in three distinct senses].

Ὅδε consists of the article ὁ with the particle δε attached to it, and is declined like ὁ throughout.

	<i>Sing.</i>			<i>Plur.</i>		
N.	ὅδε	ἥδε	τόδε	οἷδε	αἷδε	τάδε
G.	τοῦδε	τῆσδε	τούδε	τῶνδε		
D.	τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
A.	τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε.

*Dual.*

N. A.	τῶδε	τᾶδε	τῷδε
G. D.	τοῖνδε	ταῖνδε	τοῖνδε.

Οὗτος resembles the Article in the form of the Neuter termination, and in prefixing τ to certain cases; it is thus declined:

*Sing.*

N.	οὗτος	αὕτη	τούτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
A.	τούτον	ταύτην	τούτο.

*Dual.*

N. A. V.	τούτω	ταῦτα	τούτω
G. D.	τούτων	ταύτων	τούτων.

*Plural.*

N.	οὗτοι	αὗται	ταῦτα
G.	τούτων		
D.	τούτοις	ταύταις	τούτοις
A.	τούτους	ταύτας	ταῦτα.

Ὁὗτος and αὐτός form the Neuter Nom. *Sing.* in ο: in other respects they conform to the general declension of the Adjective, as N. ἐκεῖνος -ος, -η, -ον. G. ἐκείνου, -ης, -ου, &c. αὐτός -ή, -ό, -όν. D. αὐτῷ, αὐτῇ, αὐτῷ. &c.

It has been mentioned that αὐτός in the oblique cases has the force of L. *is*. It may however have the emphatic force in an oblique case, as αὐτός ἐστιν put in apposition with a Substantive: αὐτὸς βλέπει αὐτὸν is simply "I see *him*," but αὐτὸς βλέπει τὸν βασιλέα, is "I see the king *himself*."

Ὁ αὐτός, the same, is usually declined as two separate words; but we also find ταυτό (or ταυτόν) and τὰ αὐτὰ and ταῦτα for τὰ αὐτὰ (*tauto*-logy).

The word ἄλλος, other (L. *alius*, *allo-pathy*), which is generally classed with the Pronouns, is declined like αὐτός (ἄλλος, -η, -ο, &c.); with the Article it acquires the meaning of L. *ceteri*, οἱ ἄλλοι = the rest. The Nom. joined with another case has an idiomatic force, as ἄλλος ἄλλο λέγει, one says one thing, one another.

ἕκαστος, each=L. *quisque*, and ἑκάτερος, either = L. *uterque*, follow the regular adjective declension.

We should notice here a peculiarity in the position of the Article when used with a Demonstrative Pronoun. According to the rule for the Attributive Adjective (§ 51) the pronominal Adjectives οὗτος, ὅδε, ἐκεῖνος, αὐτός should be placed between the Article and the Substantive when they have an attributive force. On the contrary, we find them placed in the order which properly denotes the predicative use, as οὗτος ὁ ἄνθρωπος or ὁ ἄνθρωπος οὗτος, *this man*. Probably the origin of this is, that the Demonstrative was looked upon as a Substantive in apposition with another Substantive, so that the literal translation would be "this one (I mean) the man," "the man (I mean) this one."

### 80. *Reflexive and Reciprocal Pronouns.*

The Reflexive Pronouns are compounded of the Personal Pronouns and the Demonstrative αὐτός.

<i>Sing.</i>	<i>Gen. M. N. F.</i>	<i>Dat. M. N. F.</i>	<i>Acc. M. F. N.</i>
1st Per. ἐμαντοῦ, -ῆς	ἐμαντῶ, -ῇ	ἐμαντόν, -ήν	
2nd Per. σεαυτοῦ, -ῆς	σεαυτῶ, -ῇ	σεαυτόν, -ήν	
or σαυτοῦ, -ῆς	σαυτῶ, -ῇ	σαυτόν, -ήν	
3rd Per. ἐαυτοῦ, -ῆς	ἐαυτῶ, -ῇ	ἐαυτόν, -ήν, -ό	
or αὐτοῦ, -ῆς	αὐτῶ, -ῇ	αὐτόν, -ήν, -ό	
<i>Plur.</i>	<i>Gen. M. F. N.</i>	<i>Dat. M. N. F.</i>	<i>Acc. M. F. N.</i>
1st Per. ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς, -αῖς	ἡμᾶς αὐτούς, -άς	
2nd Per. ὑμῶν αὐτῶν	ὑμῖν αὐτοῖς, -αῖς	ὑμᾶς αὐτούς, -άς	
3rd Per. ἐαυτῶν	ἐαυτοῖς, -αῖς	ἐαυτούς, -άς, -ά	
or αὐτῶν	or αὐτοῖς, -αῖς	or αὐτούς, -άς, -ά	

The Reciprocal Pronoun ἀλλήλων, of each other (par-allel), is formed by a sort of reduplication of ἄλλος. It is thus declined:

<i>Dual.</i>	<i>Plural.</i>
G. & D. ἀλλήλοι, -αιν, -οιν	G. ἀλλήλων
A. ἀλλήλω, -α, -ω	D. ἀλλήλοις, -αις, -οις
	A. ἀλλήλους, -ας, -α

For its formation (ἄλλο-ἄλλο contracted ἀλληλο), compare the Latin phrase *alius alium*, one another.

### 81. Exercises on the Demonstrative, Reflexive and Reciprocal Pronouns.

Ex. 61. Οἱ ἄνθρωποι αὐτοὶ εἰσιν ἐαυτοῖς πολεμιώτατοι. κίνας τρέφω ἐμαντοῦ καὶ τῶν ἐμῶν φυλακὴν. τῶ ἡμετέρῳ βίῳ τὸ αὐτὸ σχῆμα οὐ

μένει. τούτων τῶν ὀλίγων πάντες οἱ Πέρσαι ἥσσαντες ἦσαν. οὐ τοῦτο λέγω, ἀλλ' ἐκεῖνο. οἱ μὲν πατέρες τούτων τὴν πατρίδα ἔσωζον πολλοῖς πόνοις καὶ κινδύνοις, οἱ δὲ παῖδες αὐτῶν πάντα φθείρουσι τῇ δειλίᾳ καὶ τῇ ἀργίᾳ. αὐτὸς τῇ ἑαυτοῦ χειρὶ τὴν μητέρα κτείνει Ὀρέστης. οἱ ἀκρατεῖς καὶ ἄνομοι σφᾶς αὐτοὺς τῶν σωφρόνων ἀνδρειότερους καὶ γενναϊότερους νομίζουσιν. ταῦτόν ἐστιν ὀργή καὶ μανία. οἱ συγγενεῖς εἰσιν ἀλλήλοις καὶ φίλοι ἄριστοι καὶ πολέμιοι δεινότατοι.

Ex. 62. These things (οὗτος) spoke the ambassadors, but their words (*lit.* of them) were not pleasant to the king. The general hears the speech of the herald, and speaks as follows (*lit.* these things, ὅδε). This is the ancient city of the Atreidae, and this the temple of the goddess. This island saw the young Phoebus, that heard the voice of Homer. To this (ὅδε) man (*i.e.* to me) the voice of flatterers is hateful. We are the children of the Spartans, but our spirit is not the same. We are ourselves the cause of slavery to ourselves. The citizens corrupt one another by their evil customs. The one side are wicked and licentious, the other harsh and oppressive (*βαρὺς*). To each man his own interest (*lit.* the things of himself) alone is dear.

## 82. Interrogative and Indefinite Pronouns.

As in Latin, there is one form for the simple

Interrogative and the simple Indefinite; *τις* = *quis*. The Interrogative is distinguished from the Indefinite by the accent, which marks the *ι* through all the cases of the former (*τίς*, who? what?) while the latter is "enclitic," i.e. usually unaccented (*τις*, someone, anyone).

<i>Sing.</i> M.F. N.	<i>Dual.</i>	<i>Plu.</i> M.F. N.
N. <i>τίς, τί</i>	N.A. <i>τίνε</i>	N. <i>τίνες, τίνα</i>
G. <i>τίνος or τοῦ</i>	G.D. <i>τίνων</i>	G. <i>τίνων</i>
D. <i>τίνι or τῷ</i>		D. <i>τίσι</i>
A. <i>τίνα, τί</i>		A. <i>τίνας, τίνα</i>

### 83. *Relative Pronouns.*

Simple Relative *ὅς, ἥ, ὅ, who, which, what, that.*

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
N. <i>ὅς, ἥ, ὅ</i>	N. A. <i>ὃ, ἄ, ὃ</i>	N. <i>οἷ, αἷ, ἄ</i>
G. <i>οὗ, ἧς, οὗ</i>	G.D. <i>οἷν, αἷν, οἷν</i>	G. <i>ὧν</i>
D. <i>ὃ, ἧ, ὃ</i>		D. <i>οἷς, αἷς, οἷς</i>
A. <i>ὅν, ἧν, ὅ</i>		A. <i>οὓς, ἄς, ἄ</i>

Indefinite Relative *ὅστις*, one who, whoever, compounded of *ὅς* and *τις*.

#### *Singular.*

N.	<i>ὅστις</i>	<i>ἥτις</i>	<i>ὅ, τι</i>
G.	<i>οὗτινος or ὅτρου</i>	<i>ἥστινος</i>	<i>οὗτινος</i>
D.	<i>ὃττινι or ὅτρω</i>	<i>ἥττινι</i>	<i>ὃττινι</i>
A.	<i>ὅντινα</i>	<i>ἥντινα</i>	<i>ὅ, τι</i>

*Dual.*

N. A.	ὅτινε	ἅτινε	ὥτινε
G. D.	οὐτινωιν	αἰντινωιν	οἶντινωιν.

*Plural.*

N.	οἷτινες	αἷτινες	ἅτινα
G.	ὧντινων		
D.	οἷστισι	αἷστισι	οἷστισι
A.	οὗστινας	ἅστινας	ἅτινα.

The word *ὅστις* is also used as the indirect Interrogative. *τίς*, who? *ὅστις* (tell me) who?

The Relative Pronoun differs from the others in its power of connecting sentences together. In general, it follows the Latin rule and agrees in Gender, Number, and Person, with the Substantive (expressed or understood) to which it refers in the first of the connected sentences, but is put in the case required by its own sentence. The Substantive (including in this term the Substantive clause and Pronouns used as Substantives) to which it refers is called the Antecedent. Thus, in the sentence *οἱ ἄνδρες, οὓς ἐβλέπομεν, Ἀθηναῖοι ἦσαν*, the relative *οὓς* is *pl. masc.* to agree with the antecedent *οἱ ἄνδρες*, and *acc.* as the object of its own transitive verb *ἐβλέπομεν*. Where the Substantive is one which would be easily supplied from the context, it is sometimes omitted, as *οὓς ἐβλέπομεν, Ἀθηναῖοι ἦσαν* (those) whom we saw

were Athenians. The same omission occurs in English, e.g. "*Who* steals my purse steals trash," for, *he, the man, who*; "*What* (=that which) I do, thou knowest not now."

84. *Exercises on the Interrogative, Indefinite, and Relative Pronouns.*

EX. 63. τί ἐστι φίλος; ἄλλος ἐγώ. τίς ἦδε χώρα καὶ τίνες οἱ ἄνθρωποι; μακάριος ὅστις νοῦν ἔχει καὶ σῶμα ὑγιές. τοῦτό ἐστιν ἐκεῖνο ὃ Πρωταγόρας ἐδίδασκε. οὐκ ἐστὶν ὅστις οὐχ αὐτῷ φίλος. οὗτος ὑμῶν, ὃ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις τὴν αὐτοῦ ἀγνοίαν γιγνώσκει. οἱ ἀκρατεῖς, ἃ μὲν ἀμείνω νομίζουσι, ταῦτα οὐ πράττουσιν, ἃ δὲ κακίῳ, ταῦτα πράττουσι. εἰσὶν ἡδοναὶ τινες αἱ λύπας τίττουσιν. γυνή τις ὄρνιν εἶχεν ἥ χρυσᾶ ὡὰ ἔτικτε. οἱ πολλοί, ὅστις ἀρχὴν ἔχει ἢ ἄλλην τινὰ τιμὴν, τοῦτον εὐ-δαίμονα νομίζουσιν.

EX. 64. Who had (*lit.* to whom were) richer friends than the king of the Persians? Who is wiser than Solon, or richer than Croesus, or more just than Aristides? What cry do I hear? (The things) which the laws command are just. Every citizen has some art which brings some good to the other citizens. Do you know that general yonder who bears a staff in his right hand? Whoever does just actions, him we call just. (The men) whom we buried were some (ὁ μὲν) Boeotians and some (ὁ δὲ) Spartans. We pity

those (*οἷτος*) who err from ignorance and unintentionally (*lit.* unwilling). To the noble those are most hateful who from cowardice speak falsehood and do disgraceful deeds.

### 85. *Correlative Pronouns.*

The Interrogative, Indefinite, Demonstrative, and Relative Pronouns which we have treated of so far, are all of the highest degree of generality, referring to the idea of bare existence; but the same pronominal framework, so to speak, is applicable to less abstract ideas, such as those of quantity, quality, duality, &c. Thus the Interrogative *τί* *what* assumes nothing beyond the existence of the Indefinite *τι* *something*, and puts no limit to the answer expected except that it must denote a something (in metaphysical language, a *substance*), but the Interrogative *πόσον* = L. quantum, assumes the existence of something possessed of size (the Indefinite *ποσον*), and limits the answer expected to a statement of this size.

The following scheme gives the Pronouns classified under the heads mentioned.

86. *Scheme of the Correlative Pronouns.*

Idea.	Interrogative.	Indefinite.	Demonstrative.	Relative.
Simple Existence Things in themselves	τίς, L. <i>quis</i> , who? what?	τις, some one, any one	ὅδε, οὗτος, L. <i>hic</i> , into, this	ὅς, L. <i>qui</i> , who
Duality Things in pairs	πότερος, L. <i>uter</i> , which of two? <i>whether?</i>	πότερος, one of two	ἐτέρος, L. <i>alter</i> , the other	ὁπότερος, which- ever of the two
Quantity Things as counted or measured	πόσος, L. <i>quantus</i> , tuus, <i>quot</i> , how great? how many?	ποσός, of some size or num- ber	τόσος, τοσάδε, τοσοῦτος, L. <i>tan-</i> tus, <i>tot</i> , so great, so many	ὅσος, L. <i>quantus</i> , <i>quot</i> , as great as, as many as
Quality Things as described	ποῖος, L. <i>qualis</i> , of what kind?	ποῖός, of some kind	τοῖος, τοιάδε, τοι- οῦτος, L. <i>talis</i> , such	ὁῖος, L. <i>qualis</i> , of such a kind as.

N.B. The English Adverb *as* must often be rendered by the Relative Pronoun ὅσος or οῖος and the corresponding Demonstrative, thus, "we have *as much* food as is necessary," τοσοῦτον σίτον ἔχομεν ὅσος ἀναγκαῖός ἐστιν.

The above scheme contains the most important of the Correlative Pronouns, though others might be added, and further subdivisions made, as of the Interrogatives into *direct* and *indirect* (cf. ὅστις), of the Relatives into *definite* and *indefinite* (cf. ὅστις), of the Indefinites into *emphatic* (answering to the Lat. Indefinites, *qualislibet*, &c.) and *unemphatic*, and so on.

It will be observed, that there is a general resemblance among the Pronouns of each class, the Interrogatives belonging to a root *πο*, the Demonstratives to a root *το*, and the Relatives to a root *ό*. The importance of these roots will appear more plainly when we come to the Pronominal Adverbs.

All the Pronouns in the scheme, which have not been already declined, follow the common Adjective declension with the exception of τοσοῦτος and τοιοῦτος. These follow οὗτος, only dropping the initial *τ*, thus :

*Sing. N.* τοσοῦτος, τοσαύτη, τοσοῦτο or τοσοῦτον.

*Plur. N.* τοσοῦτοι, τοσαῦται, τοσαῦτα, &c.

### 87. Exercises on the Correlative Pronouns.

Ex. 65. οἷος ὁ τρόπος, τοιοῦτος ὁ λόγος. πολὺς νεότητος οὐ κρείσσον τὸ τοιούτου ἀνδρὸς γῆρας; ἐκείνους ψέγομεν ὅσοι ἐκόντες ἀμαρτάνουσι. εἰρήνην ἔχομεν τοιαύτην οἷας οἱ δειλοὶ ἀξιοί. ὅσα τὰ τῆς ψυχῆς πάθη, τοσοῦτους δεσπότας ἔχουσιν οἱ

ἀκρατεῖς. πότερον βέλτιον νομίζεις, σοφίαν ἢ πλοῦτον; τοιοῦτοι ἦσαν ἐκεῖνοι οἱ ῥήτορες, οἳ οὐκ εὐδαιμονίαν, οὐ τιμὴν ἐνόμιζον τέλος τῆς πολιτείας, ἀλλὰ μόνα τὰ χρήματα. ἢ τῶν ἀριθμῶν καὶ τῆς ἄλλης τοιαύτης παιδείας ἄγνοια αἰσχρὸν ἐστὶ. πόσος τῶν Πέρσων στρατὸς ὀλίγους Ἀθηναίους ἔφενγεν; οὐχ ὀπότερος πλείω χρήματα ἔχει, ἀλλ' ὀπότερος δικαιοτέρος ἐστὶ καὶ σωφρονέστερος, τοῦτον βελτίονα φίλον κρίνομεν.

Ex. 66. The barbarians killed all as many as they found of the Greeks. Such as the actions are, such is the character. Dost thou deem (κρίνω) wealth so great a good to man? The Persians assign such honours to their kings, as pious men (do) to the gods. Dēmōsthēnēs did not think every peace desirable (*lit.* pleasant), but peace of-a-certain-kind (ποιός τις). What kind of war is not better than such a peace? The love of riches is the cause of many evils to states, but not of so many as the love of pleasure and of idleness. How many years has your father? Which of the (two) brothers was the elder? With the right hand he seizes the spear, with the other, the shield.

### 88. *General Remarks on the Pronouns.*

No part of Grammar is more interesting to the philologer than the pronoun. Not only is it of great value for exhibiting the connexion of different languages, but it opens up a most im-

portant line for investigation respecting the origin of inflexions generally. According to what is now the generally received opinion, we find here in their least disguised form, the elements of nominal and verbal inflexions<sup>1</sup>, as well as of the majority of numerals and prepositions. To show this in detail belongs to more advanced Grammar. We can only notice here that the Demonstrative is the earliest form of Pronoun, and that the others have been gradually developed out of it. Thus the 1st person would originally mean "this one here," as we find even in later Greek ὅδε ἀνὴρ used as a periphrasis for ἐγώ: the 2nd person would mean "this one near," as we find in later Greek σὺ οὗτος used for σὺ: the 3rd person is still supplied by a Demonstrative. Again, ὁ, ἡ, τό, which becomes in later Greek the Article, or "Distinctive Pronoun" (as it has been called), is used by Homer either as a Demonstrative or Personal Pronoun, or as a Relative; and there are traces remaining in Attic of both these uses, particularly of the Demonstrative use in the phrases ὁ μὲν, ὁ δέ, the one, the other (*lit.* he on the one side, he on the other side). The development of the Article out of the Demonstrative may be illustrated by the French *le*, from L. *ille*. The Relative ὅς, ἣ, ὅ was originally the same as ὁ, ἡ, τό, and had a

<sup>1</sup> Thus the old forms ἐσμι, ἐσσι, ἐσσι (p. 28), would be respectively made up of the stem ἐς joined to με, the stem of the 1st person to σε the stem of the 2nd person, and to the demonstrative root τό.

Demonstrative force, of which the Attic still preserves traces in particular phrases. This connexion between the Demonstrative and Relative is illustrated by the double force of the English *that*, as in the verse, "Who is he *that* will harm you if ye be followers of *that* which is good?" and the German *der* which is Article, Demonstrative, and Relative in one. The connexion of the Relative and Interrogative is plainly shown by the Latin *qui*, *quis*, and Eng. *who*; that of the Interrogative and Indefinite by all the Greek examples given, and by the Lat. *quis*.

## XII. NUMERALS<sup>1</sup>.

### 89. *Cardinals.* *Ordinals.*

1. εἷς, *μία*, ἕν, *one*, πρῶτος, *first*.

L. *unus*

2. δύο, *two*, L. *duo* δεύτερος, *second* (*deuteronomy*).

<sup>1</sup> The etymological connexion of the greater part of the numerals in Greek, Latin and English, is generally evident at once. Where the connexion is less obvious, as in *τέσσρες*, *quatuor*, *four*, it is conclusively shown by a further examination of the allied forms in others of the Indo-European languages. Thus we find in Greek a dialectical form *πίσρες* = *τέσσρες*, and again in Latin a dialectical form *petora* = *quatuor*, from which we obtain the equation,

$$\text{τέσσρες} = \left\{ \begin{array}{c} \text{πίσρες} \\ \text{or} \\ \text{petora} \end{array} \right\} = \text{quatuor}.$$

And that an original Indo-European word may appear in one dialect with *qu*, in another with *p*, and in a third with *t*, is evident from examples which we have already met with in the course of this book, thus :

3. *τρεις, tria, three, τριτος, third.*  
L. *tres*
4. *τέσσαρες, τέσσα- τέταρτος, fourth* (L. *tes-*  
*pa, four, L. qua- sera, tessellated, tetr-*  
*tuor arch*).
5. *πέντε, five, L. πέμπτος, fifth* (L. *penta-*  
*quinque meter*).
6. *ἕξ, six, L. sex ἕκτος, sixth* (*hexa-gon,*  
*hexa-meter*).
7. *ἐπτά, seven, L. ἑβδομος, seventh* (*hept-*  
*septem archy, hebdomadal*).
8. *ὀκτώ, eight, L. octo ὀγδοος, eighth* (*octa-go-*  
*nal*).
9. *ἐννέα, nine, L. novem- ἑνατος, ninth.*  
*vem*
10. *δέκα, ten, L. decem- δέκατος, tenth* (*deca-*  
*logue, decade*).
11. *ἑνδεκα, eleven, L. ἑνδέκατος, eleventh* (*hen-*  
*undecim deca-syllable*).

*τις* = *quis* = Dialectic *τις* or *κος*,  
*τε* = *que*,  
*πέντε* = *quinque* = Dialectic *πέμπε*,  
*quotus* = *πόσος*,  
*equus* = *ἵππος*.

The same variations are frequently observable in a child's first attempt to pronounce *k* or *qu*.

The connexion of the English *four* may be exhibited in another equation taking in the Welsh and the Gothic, thus

*petora* = W. *pedwar* = G. *fidwor*,  
 which is softened in Anglo-Saxon to *fewer* and shortened in English to *four*.

12. δώδεκα, twelve, L. δωδέκατος, twelfth (*do-  
duodecim deca-hedron*).
20. εἴκοσι(ν), twenty, εἰκοστός, twentieth (*icosa-  
L. viginti hedron*).
30. τριάκοντα, thirty, τριακοστός, thirtieth.  
L. triginta
40. τεσσαράκοντα, τεσσαρακοστός, fortieth.  
forty, L. quad-  
raginta
50. πενήκοντα, fifty, πενηκοστός, fiftieth  
L. quinquaginta (*pentecost*).
100. ἑκατόν, hundred, ἑκατοστός, hundredth  
L. centum (*hecatom-b*).
200. διακόσιοι, αἱ, α, διακοσιοστός, two hun-  
two hundred, L. dredth.  
ducenti
1000. χίλιοι, αἱ, α, thou- χιλιοστός, thousandth  
sand, L. mille (*chiliast*).
10000. μύριοι, αἱ, α, ten μυριοστός, tenthousandth  
thousand (*myriad*).

Larger numbers are often expressed by multiples of the Substantive *μυριάς*, a myriad, thus, *δέκα μυριάδες*, 100,000.

The Ordinal numerals are regular Adjectives of three terminations. The Cardinal numerals from 5 to 100 are indeclinable. The first four are declined as follows :

- |                     |                      |
|---------------------|----------------------|
| 1. N. εἷς, μία, ἓν  | 2. N. A. δύο         |
| G. ἑνός, μιᾶς, ἐνός | G. D. δυοῖν.         |
| D. ἐνί, μιᾷ, ἐνί    |                      |
| A. ἓνα,μίαν, ἓν.    |                      |
| 3. N. τρεῖς, τρία   | 4. τέσσαρες, τέσσαρα |
| G. τριῶν            | τεσσάρων             |
| D. τρισί(ν)         | τέσσαρσι(ν)          |
| A. τρεῖς, τρία.     | τέσσαρας, τέσσαρα.   |

οὐδεῖς, οὐδεμία, οὐδέν, no one, is declined like εἷς. ἄμφω, both, *L. ambo*, has only the Dual inflexion, like δύο.

#### 90. Exercises on the Numerals.

Ex. 67. τῶν ἑπτὰ σοφώτατος ἦν Σόλων. τὴν Ἀττικὴν καὶ Εὐβοίαν καὶ Σαλαμίνα ἑκατὸν νῆες ἐφύλασσον. μιᾶς χειρὸς μάχῃ οὐκ ἔχει κράτος. Πολύφημος ὁ Κύκλωψ ἓνα μόνον ὀφθαλμὸν εἶχε. παντὸς ἀνθρώπου δύο μέρη ἐστὸν, ψυχὴ καὶ σῶμα. τῶν μὲν Ἑλλήνων ὁ ἀριθμὸς ἦν δέκα μυριάδες, τῶν δὲ βαρβάρων πεντήκοντα. οἱ Κορίνθιοι χιλίους ὀπλίτας καὶ διακοσίους ἵππεῖς καὶ τριήρεις εἴκοσιν ἔπεμπον. ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἥλιός ἐστιν. τοῖς Ἀθηναίοις ἐννέα ἄρχοντες ἦσαν οἱ τὰ τῆς πόλεως ἔπρασσον. τῶν τριάκοντα ἔχθιστον ἦν τὸ ὄνομα τοῖς Ἀθηναίοις.

Ex. 68. The year is a period (χρόνος) of twelve months. Man has (*lit.* there are to the man) two ears, two eyes, two feet, one nose, one

mouth. The city of the Athenians has three harbours. Thales was one of the wise men of Greece. The thirty tyrants were more unjust and violent than the mob, and slew more citizens. Clearchus had (*lit.* there were to C.) more than forty Thracians and horsemen. The height of the wall was one hundred feet. Among (*lit.* to) the Athenians the Eleven had the charge (*φυλακή*) of the prison. The Lernaean Hydra had nine heads, eight-of-which-were (*lit.* the eight indeed) mortal, but the middle one immortal. Eurystheus appoints for Hercules the twelve contests which were the cause of so many toils to him.

Ex. 69. Δώδεκα ἦσαν θεοὶ Ὀλύμπιοι, ἕξ μὲν θεαὶ, Ἥρα, Ἀθηνᾶ, Ἄρτεμις, Ἀφροδίτη, Δημήτηρ, Ἑστία, ἕξ δὲ θεοὶ, Ζεὺς, Ποσειδῶν, Ἀπόλλων, Ἄρης, Ἑρμῆς, Ἥφαιστος. Ὡραὶ ἦσαν δύο ἢ τρεῖς, τρεῖς δὲ καὶ Χάριτες, Ἑσπερίδες δὲ τέσσαρες, Μοῦσαι δὲ ἑννέα. διπλᾶ ἀγαθὰ ἔστιν, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα· τῶν δὲ ἀνθρωπίνων καὶ ἐλαττόνων, πρῶτον μὲν τὸ ἰγιὲς τοῦ σώματος, κάλλος δὲ δεύτερον, τὸ δὲ τρίτον ἰσχὺς, τέταρτον δὲ πλοῦτος· ἃ δὲ θεϊοτέρα ἔστι καὶ μείζω ἀγαθὰ, τούτων πρῶτον ἡ φρόνησις, δεύτερον δὲ σώφρων ψυχῆς ἕξις, τρίτον δὲ δικαιοσύνη, τέταρτον δὲ ἀνδρεία. Αἱ Γραῖαι ἦσαν Φόρκυος θυγατέρες καὶ ἓνα ὀφθαλμὸν αἱ τρεῖς καὶ ἓνα ὀδόντα εἶχον. Διόσκουροι ἦσαν Κᾶστωρ καὶ Πολυδεύκης οἷν ἀμφοῖν ἔθνον οἱ Λακεδαιμόνιοι.

Ex. 70. An Olympiad (ὀλυμπιάς) is a period

of four years, or of fifty Greek (Ἑλληνικός) months. There are many causes of disease, but one of the greatest is an unrestrained manner-of-living. Inachus was the first king of Argos, Pēlasgus was the second, Danaus the (son) of Bēlus the third. Sardanapalus was the thirtieth and last king of the Assyrians. In descent and in natural endowments (*lit.* nature) Alcibiades was inferior to (*lit.* than) no one of the Athenians. No one was more noble than Philōpoemen, whom Plutarch calls the last of the Greeks. The first year of the 108th (*lit.* eighth and hundredth) Olympiad was the last of the life of Plato. The whole time of the journey was a year and three months.

### XIII. ADVERBS.

#### 91. *Substantival Adverbs.*

Adverbs are formed from each of the four kinds of Nouns which we have considered, the Substantive, the Adjective, the Pronoun, and the Numeral.

Substantival Adverbs are either cases of Substantives which have acquired an adverbial use, or distinct formations from substantival stems. Omitting for the present a certain free use of the Accusative which belongs to Substantives in general (sometimes called the "Adverbial Accusative"), we will only notice here a few ex-

amples of cases of particular Substantives which are used in a special adverbial sense.

*Acc.* τέλος = at last. ἀρχήν or τὴν ἀρχήν = at first, to begin with, (*with negative*) (not) at all. ὄναρ = in a dream. τὸ κεφάλαιον (cf. κεφαλή) = to sum up, *lit.* the chief thing.

*Gen.* νυκτός = by night, ἡμέρας = by day.

*Dat.* σχολῇ = scarcely, *lit.* with leisure, in a leisurely way. ἔργῳ = really, *lit.* in deed. βίᾳ = violently, *lit.* by force. χρόνῳ = at length, *lit.* in time.

To these we may add the following examples of an old Dative or "Locative Case," which may be compared with the L. *domi*, *ruri*, *humī*, *Romae*:

Οἴκοι at home; Πυθοῖ at Pytho, i.e. Delphi; Ἀθήνησι(ν) at Athens.

The most important distinct adverbial formations are those in -θεν, -θι, -δε, -ζε, or -σε, answering the questions *whence?* *where?* *whither?* Examples are:

Of -θεν. οἴκο-θεν from home; Ἀθήνη-θεν from Athens; ὑψό-θεν from a height; πατρόθεν from a father; ἔωθεν from the dawn, early.

Of -θι. οἴκο-θι at home; this termination does not occur in Attic with Substantival Stems.

Of -δε, -ζε, -σε. οἴκα-δε homewards. Ἀθήναζε = Ἀθήνας-δε to Athens; θύραζε = θύρας-δε out of

doors, *-σε* is not found in Attic with Substantival Stems.

## 92. *Adjectival Adverbs.*

The commonest formation of the Adjectival Adverb is by the change of the last syllable of the Gen. Sing. Masculine into *-ως*; e.g.

σοφός, wise	G. σοφοῦ	Adv. σοφῶς, wisely.
ἡδύς, sweet	G. ἡδέος	Adv. ἡδέως, sweetly.
ἀληθής, true	G. ἀληθοῦς	Adv. ἀληθῶς, truly.
χαρής, graceful	G. χαριέντος	Adv. χαριέντως, gracefully.
εὐδαίμων, happy	G. εὐδαίμονος	Adv. εὐδαιμόνως, happily.

This formation is so general that it may almost be considered a part of the inflexion of the positive Adjective.

The Neut. Acc. Sing. of the Comparative, and the Neut. Acc. Pl. of the Superlative are used as the Adverbs of the Comparative and Superlative degrees; e.g. *ἀληθέστερον* more truly, *ἥδιον* more sweetly, *ἀληθέστατα* most truly, *ἥδιστα* most sweetly. The Neuter Accusative both of the Singular and Plural is also frequently used as an Adverb of the Positive degree; e.g. *μικρόν*, *ὀλίγον*, *πρῶτον*. Compare the adverbial use of *first*, *little*, *a little*, in English; so *μόνον* only, *λοιπόν*. *τὰ λοιπά* for the rest, hereafter.

Other parts of the Adjective which are sometimes used as Adverbs are,

*Acc. Sing. Fem.* as μακράν, far, *lit.* a long (way, ὁδόν), τὴν ταχίστην, most quickly, *lit.* the quickest (way).

*Gen.* τοῦ λοιποῦ, for the future, *lit.* of the rest. ὀλίγου, almost, *lit.* of a little.

*Dat.* ἰδίᾳ, privately, *lit.* in a private (way). κοινῇ, jointly, *lit.* in a common (way).

### 93. Pronominal Adverbs.

[πᾶς, πολὺς, ἄλλος, &c., are here ranked with Pronouns on account of the similarity of their derivative forms.]

We will notice first the adverbial use of the cases of particular Pronouns, and afterwards the distinct adverbial formations.

*Acc. Sing. Neut.* τί (τίς) why? τι somewhat = L. quid; ὅτι (ὅστις) that, because = L. quod.

*Acc. Plur. Neut.* ἀλλὰ (ἄλλος) but, *lit.* other things; ἅμα (from obsolete ἁμός, one, same, L. *similis*) together.

*Gen.* οὗ (ὅς) where (relative). ποῦ (from obsolete πός) where? (interrogative). πού somewhere (indefinite). αὐτοῦ (αὐτός) on the spot. ὁμοῦ (from obsolete ὁμός, same, cf. ἅμα, ὅμοιος) together, *lit.* of the same. οὐδαμοῦ (from obsolete οὐδαμός = οὐδεῖς, cf. ἅμα) no where.

*Dat.* ταύτῃ (οὗτος) in this way, so. ἄλλῃ, elsewhere, otherwise, *lit.* in another way.

*Locative.* οἱ (relative) whither. ποῖ (interrogative) whither? τοι (τό) therefore, truly, ~~ὅτι~~ by that.

Terminations :

-ως. οὕτως, thus; ὥς, as; πῶς, how? πως somehow; ἄλλως, otherwise; πάντως, by all means. s is sometimes omitted as οὕτω = οὕτως; we have also πω, yet, οὐπω, not yet.

-θεν. πόθεν, from whence? (interrogative). ὅθεν, whence (relative). ἄλλοθεν, from other places. πάντοθεν, from all sides. ἐκείθεν, from thence.

-θι. ἄλλοθι, elsewhere. ἀμφοτέρωθι, on both sides.

-σε. ἄλλοσε, to another place. ἐκείσε, thither. ἐκατέρωσε, to each side.

-κις. πολλάκις, many times, often. ὡςάκις, as many times as, as often as.

-τε. πότε, when? (interrogative). ὅτε, when (relative). τότε, then. ἄλλοτε, at another time.

It will be convenient to exhibit some of these Adverbs arranged in a scheme similar to that of the Correlative Pronouns.

94. *Scheme of Correlative Adverbs.*

Idea.	Interrogative.	Indefinite.	Demonstrative.	Relative.
Place				
rest at	ποῦ, where? L. ubi?	που, somewhere, L. alicubi	ἐκεῖ, there, L. illic ἐνθα, L. ibi	οὗ, θπου, where, L. ubi
motion from	πόθεν, whence? L. unde?	ποθεν, from some- where, L. alicunde	ἐκεῖθεν, from thence, L. illinc ἐνθενδε, L. inde	θεν, ὅπουθεν, from whence, L. unde
motion to	πρὸς, whither? L. quo?	πρὸς, somewhither, L. aliquo	ἐκεῖσε, thither, L. il- luc	οἷ, θπρὸς, whither, L. quo
Direction	πῶ, in what way? L. qua?	πῶ, in some way, L. aliqua	ταύτην, in this way, L. hæc	ᾧ, θπῶ, in which way, L. qua
Time	πότε, when? L. quando?	πότε, at some time, ever, L. aliquando	τότε, then, L. tum	ότε, θποτε, when, L. quum
Manner	πῶς, how? L. quam?	πὼς, some how	οὕτως, ὥδε, thus, L. tam, sic	ὥς, θπὼς, as, L. quam, ut
Cause	τί, why? L. cur?	τι, in some respect	τοιαῦτα, therefore, L. igitur, ideo	ὅτι, because, that, L. quod.

95. *Numeral Adverbs.*

1. ἅπαξ, once. Cf. ἅμα.                      πρῶταν, firstly.
2. δὶς, twice, L. *bis* for *divis*. Cf. δεύτερον, secondly.  
bellum for duellum.
3. τρίς, thrice.                                      τρίτον, thirdly.
4. τετράκις, four times. Cf. πολ- τέταρτον, fourthly.  
λάκις.
5. πεντάκις, five times.                      πέμπτον, fifthly, &c.

96. *General List of Adverbs, including Conjunctions.*

Besides the more regularly formed Adverbs which we have now considered, there are many of which the origin is less apparent. For the sake of convenience, the most important of both kinds are placed together below, a few only being deferred which will come more fitly after the Verbs and Prepositions.

- ἀεί, always, for *aye*. Cf. αἰδῖος, αἰών.
- { ἄλλοθεν, from another place, L. *aliunde*.  
 { ἄλλοθι, in another place, elsewhere, L. *alibi*.  
 { ἄλλοσε, to another place, L. *alio*.  
 { ἄλλοτε, at another time, L. *alias*. ἄλλοτε μὲν—  
     ἄλλοτε δὲ, at one time—at another time.  
 { ἄλλως, in another way, otherwise, L. *aliter*.  
 { ἅμα, together, at the *same* time (L. *simul*). Cf. ὁμοῦ.  
 { ἅπαξ, once, once for all.  
 { ἀπλῶς, (ἀπλοῦς) *simply*, absolutely.

ἀμφοτέρωθεν, (ἀμφω) from both sides.

\* ἄρα, then, accordingly.

{ \* αὖ, again, on the contrary, L. *aut, autem*.

{ αὖθις, again.

αὔριον, to-morrow (L. *Aurora*).

{ ἀντίκα, (ἀντός) immediately.

{ ἀντόθεν, from the spot, at once.

{ αὐτοῦ, on the spot, just here.

{ \* γάρ, for. Cf. γε, ἄρα.

{ \* γε, at least = L. *quidem*.

{ \* γοῦν, at all events. Cf. γε οὖν.

δεῦρο, hither.

\* δή, indeed, then. Cf. δέ.

{ δίς, (δύο) twice, L. *bis*.

{ δίχα, in two, asunder (*dicho*-tomy).

ἐγγύς, near; ἐγγυτέρω, nearer; -ύτατῶ or -ύτατα,  
nearest.

{ εἰτα, then, thereupon.

{ ἔπειτα, afterwards, next.

{ ἐκεῖ, (ἐκεῖνος) there = L. *illic*.

{ ἐκεῖθεν, thence = L. *illinc*.

{ ἐκεῖσε, thither = L. *illuc*.

{ ἐνθα, there, where = L. *ibi, ubi*, used for any Ad-  
verb of place or time.

{ ἐνθάδε, hither, here.

{ ἐνθεν, thence, whence = L. *inde, unde*.

{ ἐνθένδε, hence = L. *hinc*.

{ ἐνταῦθα, here, then, herein.

{ ἐπεὶ, when, since.

{ ἐπειδή. Cf. δή.

ἔτι, still, further (L. *et*).

εὖ, well (*Eu-xine*, *eu-logium*). Cf. εὐψυχος, εὐ-  
δαίμων.

εὐθύς, straightway. Cf. the Adj.

ἕως, whilst. Cf. τέως.

ἕωθεν, (ἕως) from dawn, early (*Eothen*).

ἦ, verily, surely, and to begin a question.

ἢ, or; ἢ—ἢ, either—or; after Comparatives, &c.  
than.

ἣ, (ὧς) in which way, as.

ἤδη, already = L. *jam*. Cf. δη.

ἥσσον, (ἥσσω) less; ἥκιστα, least.

θύραζε, (θύρα) out of doors (L. *foras*).

ἰδίᾳ, (ἰδιος) privately.

ἴσως, (ἴσος) equally, perhaps.

καίτοι, and yet. Cf. καί, τοι.

μακράν, (μακρός) far.

μάλα, very; μάλλον, more, rather; μάλιστα, most,  
especially.

μάτην, in vain, at random.

\*μέντοι, certainly, however. Cf. μέν, τοι.

\*μήν, truly. Cf. μέν.

μόλις, hardly, with difficulty.

μόνον, (μόνος) only.

ναί, yes, verily, L. *nae*.

νῦν, now, L. *nunc*.

{οἴκαδε, (οἶκος) homeward, home.

{οἴκοθεν, from home.

{οἴκοι, at home.

- ὅθεν, (ὅς) from whence = L. unde.  
 οἷ, whither = L. quo.  
 οὐ, where = L. ubi.  
 ὅπόθεν, whencesoever, or in indirect question.  
     whence?  
 ὅποι, whithersoever, or in indirect question,  
     whither?  
 ὅπου, wheresoever, or in indirect question, where?  
 ὅποτε, whenever, or in indirect question, when?  
 ὅπως, however, or in indirect question, how?  
 ὅτε, when.  
 ὅτι, (ὅστις) that, because.  
 ὅλως, (ὅλος) *wholly*, in short.  
 ὁμοῦ, together. Cf. ὁμοιος, ἅμα.  
 ὅμως, nevertheless; in the original but rarer sense  
     of "alike" it is written ὁμῶς.  
 οὐδαμοῦ, nowhere. Cf. οὐδέ, ἅμα.  
 οὐδαμῶς, in noway.  
 οὐδέ, nor, not even = L. ne—quidem.  
 οὐκέτι no longer. Cf. οὐκ ἔτι.  
 οὐκουν, not therefore, esp. in questions. Cf.  
     οὐκ, οὐν.  
 οὐποτε, or οὐδέποτε, never. Cf. ποτέ.  
 οὐπω, not yet. Cf. πω.  
 οὔτε—οὔτε, neither—nor. Cf. τε.  
 οὐν, then, therefore. Cf. γοῦν.  
 οὔτως, or οὔτω (οὔτος) thus, so.  
 πάλαι, of old, long ago. Cf. παλαιός.  
 πάλιν, backwards, again.

- πανδήμει, in a body, "en masse," πᾶς, δῆμος.  
 πανταχῇ, in every way.  
 πανταχόθεν, from all sides.  
 πανταχοῦ, every where.  
 πάντως, by all means.  
 πάνυ, exceedingly, altogether, quite.
- |   |  |
|---|--|
| πόθεν, whence?<br>ποῖ, whither?<br>ποῦ, where?<br>πότε, when?<br>πῶς, how?<br>πρότερον, whether? <i>L. utrum.</i> | } When unaccented, these words have an indefinite force, as shown in the scheme of correlatives. |
|---|--|
- πω, yet.
- πολύ, (πολύς) much; τὸ πολὺ, for the most part.  
 πολλά, much, often.  
 πολλάκις, often.  
 πολλαχοῦ, in many places.
- πρίν, before (*L. priscus, prior*).  
 πρότερον (πρότερος) formerly.  
 πρῶτον, (πρῶτος) first.
- σήμερον, to-day. Cf. ἡμέρα.  
 σχεδόν, almost, nearly. Cf. ἔχω, σχῆμα, *lit.* holding to.
- ταχέως, quickly. Comp. θᾶσσον; Superl. τάχιστα.
- \*τε = *L. que*, and. τε—τε, τε—καί, both—and.
- { τέως, meanwhile, so long. Cf. ἕως.  
 { \*τοι, truly. Cf. καίτοι.  
 { \*τοίνυν, therefore, further.  
 { τότε, then. Cf. ὅτε.
- τί, (τίς) why? τι, in some respect.  
 τρίς, (τρεῖς) thrice.

ὑστερον, (ὑστερος) afterwards.

χθές, yester-day (L. *hesternus*).

χωρίς, apart, separately. Cf. χώρα.

ὧδε, (ὅδε) thus.

ὥς, (ὅς) as, that, used pleonastically with other adverbs; ὥς ἀληθῶς, truly.

ὥσπερ, just as.

ὡσαυτῶς, in the same way (αὐτός).

The words which are marked with an asterisk in the above list cannot stand first in a sentence.

Some of the adverbs given above, such as γε, μὴν, δῆ, ἦ, τοι, do not correspond exactly to any one English word. The translation given in the list may serve to show their general force, but their precise shades of meaning can only be learnt by attentive reading.

### 97. *Remarks on the Syntax of the Adverbs.*

The adverb often stands for an attributive adjective between the article and substantive, as ὁ αἰὶ χρόνος, eternity, *lit.* the always time; ὁ νῦν τρόπος, the modern fashion; compare the phrase, "the *then* parliament." The substantive may be omitted if it is one which readily suggests itself to the mind, as οἱ τότε, the (men) of that time; οἱ νῦν, the (men) of the present day<sup>1</sup>. In the same manner the substantive may be omitted after an attributive genitive, as ὁ Κύρου the (son) of Cyrus; τὰ τῆς πόλεως the (affairs) of, i. e. all

<sup>1</sup> Strictly speaking, these are examples of the old demonstrative use of the Article, 'they then,' 'they now.'

that concerns, the city; τὰ τοῦ πολέμου, the events of the war; compare, "St Paul's" (church), L. "ad Vestae" (aedem).

The verbs ἔχω and πράσσω are often used intransitively with adverbs, as εὖ ἔχω, I am in a good condition; εὖ ἔχει, it is well; εὖ πράσσω, I fare well. So εὖ πάσχω, I am well treated; κακῶς πάσχω, I am ill treated. Εὖ λέγω (*lit.* I say well) and εὖ ποιῶ (*lit.* I make well) are used as single verbs governing an accusative case, with the meanings 'I praise,' 'I benefit.'

A negative is cancelled by a simple negative (οὐ) following, but continued by a compound negative (οὐδέ, οὐδέποτε &c) thus οὐδεὶς οὐκ ἔπασχε = every one suffered, but οὐδεὶς οὐδὲν ἀκούει = no one hears anything.

### 98. Exercises on the Adverbs.

Ex. 71. πολλάκις οἱ ἐλάσσονες τοὺς πλείονας τρέπουσι. πάλαι μὲν ἔργα κρείσσω ἦν, νῦν δὲ λόγοι. πανταχοῦ τιμὴν ἔχει τὸ γενναῖον καὶ φιλόανθρωπον. τῇ νῦν Μακεδονίᾳ Ἡμαθία ὄνομα ἦν πρότερον. νῦν τε καὶ τότε ἡμεῖς ὅμοιοι καὶ οἱ αὐτοὶ ἐσμεν, ὑμεῖς δὲ ἄλλοτε μὲν χαλεποὶ, ἄλλοτε δὲ φιλόανθρωποι, αἱ δὲ ἀκρατῶς ἔχετε. ὦ φίλε, ποῖ καὶ πόθεν; χρόνῳ πάντα τοῖς ὕστερον φανερὰ ἔσται, τό τε σὸν ψεῦδος καὶ ἡ ἐμὴ ἀλήθεια. τὰ πονηρὰ κέρδη σήμερον μὲν ἴσως ἡδονὰς τίκτει μικρὰς, αὐριον δὲ πολλὴ μείζονας λύπας. οὐποτε φίλος ἐστὶν ἀληθῶς ὁ πονηρὸς ἄνθρωπος. πολλὰς ὕπνος οὔτε

τοῖς σώμασιν οὔτε ταῖς ψυχαῖς ἡμῶν ἀγαθός. οὐδὲ καιρὸς οὐκ ἔστιν, ὁ σοφὸς οὐ λέγει μακράν. ὥσπερ τοῖς πατράσιν οἱ παῖδες, οὕτω τοῖς μὲν ποιηταῖς τὰ ποιήματα, τοῖς δὲ πλουσίοις τὰ χρήματα πάντων φίλτατά ἐστι.

Ex. 72. Verily the many words of fools are wearisome to the wise. Opportunity tries (κρίνω) friends as the fire (does) gold. Truly even the bold fly when they see death already near. Yesterday the shepherd was leading his sheep homewards, to-day he sacrifices to the gods, to-morrow morning (*lit.* early) his journey will be again from home. Why are you come hither, and from whence, O Socrates? And yet this affair will be the cause of blows to the slave, for his master is envious and crabbed (χαλεπός). Homer says that the (men) before were much stronger than the (men) at-that-time (τότε). Where is now that virtue and that great soul which was once (ποτέ) (the characteristic) of the Greek? The city from whence you are, O young men, is the greatest and most illustrious of all, the mother of freedom and philosophy; will you then (οὖν) be ignorant and slaves?

Ex. 73. ψευδὲς δὲ καὶ τοῦτο λέγουσιν οἱ ποιηταί, ὡς ἄρα οἱ θεοὶ πολλοῖς κακὸν βίον νέμουσιν, ἐπεὶ αὐτοὶ ἑαυτοῖς αἰτιοὶ εἰσι τοῦ κακοῦ οἱ ἄνθρωποι τὸ πολὺ. ταύτην γοῦν τὴν δόξαν εἶχεν ὁ Πλάτων, ὡς πολλοὶ δὴ ἄκουτες ἀμαρτάνουσιν, ἐκὼν δὲ οὐδεὶς τὰ δώδεκά ἐστι δις ἕξ, τρίς τέσσαρα, τετράκισ

τρια. ἐνταῦθα μῦθον δὴ τινα ἔλεγεν ὁ Ἀλκιβιάδης, ὅπως οἱ βροτοὶ τὴν ἀρχὴν τέσσαρας χεῖρας εἶχον καὶ πόδας αὖ τέσσαρας, ἐπειδὴ δὲ βιαιότατα καὶ ἀσεβέστατα ἔργα ἔπραττον, ὁ Ζεὺς τέμνει αὐτοὺς δίχα καὶ παύει τὴν ὕβριν. οὐδὲ μὴν πάνυ ῥάδιον ἔργον ἡ ἀρχή, μᾶλλον δὲ χαλεπώτατον, καὶ τῶν πανταχῇ ἀρίστων καὶ σοφωτάτων ἀνδρῶν. εἶτα Βοιωτοὺς φεύγετε οἱ Σπαρτιᾶταί ἐστε; σοφὸς μὲν εἰ ὡς ἀληθῶς, ὃ Θρασύμαχε, καὶ δεινὸς ῥήτωρ, ὅμως δὲ, νέος γὰρ εἰ ἔτι, οὐπω πάντα μαυθάνεις, ἔστι δὲ σμικρόν τι ὃ καὶ σὲ λανθάνει αὐτόν. τέως μὲν σιγῇ ἐβαίνομεν ἅπαντες, εἶτα ἱππέας τινὰς τῶν πολεμίων βλέπει τις, καὶ εὐθὺς πολλὴ βοή ἦν καὶ φόβος ἀμφοτέρωθεν.

Ex. 74. Not once nor twice only, but often Plato says this, that injustice is a far (πολύ) greater evil than any (πᾶς) pain. Whoever simply tells the truth and shows his own honest (ἀπλοῦς) judgment, him, O Athenians, you consider the best orator. While it is still light we each do our tasks (ἔργον), but at night we enjoy (ἄγω) leisure, and there is much sport and laughter of old and young together. Certainly Socrates always did the work of a good citizen well and manfully (ἀνδρεῶς), both at Athens and elsewhere; at-all-events he did not leave his rank when the others (did), but remained there on the spot, and at home he alone observed (φυλάσσω) the laws. You tell me indeed where and when you heard these things, but not who

you are yourself, and whence you are come hither. And now this toil again is in vain for us, for the boys are already out-of-doors; truly the husbandmen leave their home (οἶκος) very early. The (men) of old used to go on an expedition 'en masse,' whenever there was occasion (καιρός), but we (do so) only with a small, and not altogether the best, part of the citizens. Almost all were fleeing, the heavy-armed with difficulty, and the Thracians more quickly, but the Spartans by no means (fled), but remained on the spot.

#### XIV. VERBS IN -ω. INDICATIVE MOOD.

##### ACTIVE VOICE

##### 99. *Formation of Tenses.*

Greek verbs are divided into two classes, of which we have already had examples, verbs in -ω, like λέγω; verbs in -μι, like εἰμί. The verbs in -μι are the oldest, and show the origin of inflexions most clearly, but as the verbs in -ω are more regular, and far more numerous, we will treat of them first.

There are regularly six tenses in the Active Voice; the Present, Imperfect, Future, Aorist, Perfect and Pluperfect. The Aorist, i. e. the indefinite, tense (ἀόριστος, from the negative particle ἀ and ὀρίζω) answers to the English Preterite, 'I wrote,' 'I saw.' It is one great advantage which the English and Greek verbs have over the Latin, that

they possess distinct forms for the two different meanings of the Latin Perfect; *scripsi* = *I wrote* or *I have written*. The Greek Aorist is sometimes used where we should use the Present in English, to express a frequent or habitual occurrence. It is also used occasionally for the Pluperfect.

The Greek tenses distribute themselves, according to their formation, into three pairs. We have already seen how the Imperfect is formed from the Present by prefixing the augment and changing the last syllable; in the same manner the Aorist is formed from the Future, and the Pluperfect from the Perfect. The Present, Future, and Perfect are called *primary* or *principal* tenses, because the other parts of the verb are formed from them; the Imperfect, Aorist, and Pluperfect are called *secondary* tenses, as formed from the *primary* tenses; or *historical* tenses, because they are used in speaking of past time.

The verb λύω, I loose, shows the tense-inflexions in their purest form.

From the Verbal Stem<sup>1</sup> λυ the Future is formed by adding -σω, λύ-σω, I will loose.

From the Future λύσω the Aorist is formed by prefixing the augment and changing the final ω into α, ἔ-λυσ-α, I loosed.

<sup>1</sup> The Verbal Stem is the stem which remains after stripping off the terminations and prefixes which mark particular parts of the verb. When this is known, it is easy to form the remainder of the verb by the addition of the regular tense inflexions. When a stem cannot be traced further back, it is called a *Root* and a verb formed from it is called a *Root-verb*.

From the Verbal Stem λν the Perfect is formed by prefixing the *reduplication*, i. e. the initial consonant followed by ε, and adding κα, λέ-λυ-κα, I have loosed. We have examples of reduplication in several Latin verbs, as *te-tend-i* from *tendo*, *pe-pendi* from *pendeo*, and also in the English *did* from *do*.

From the Perfect λέλυκα the Pluperfect is formed by prefixing the augment, and changing the final α into ειν, ἐ-λελύκ-ειν, I had loosed.

The rules here given for the formation of the tenses are subject to modification according to the form of the verbal stem. It has been mentioned already that the augment becomes *temporal* when the stem begins with a vowel, and that ρ is doubled after the augment. In both these cases the Perfect takes the augment instead of the reduplication, as ἀνίω, I accomplish; ἤνυ-κα, I have accomplished. Sometimes however a verb which begins with a vowel forms its Perfect by what is called the "Attic reduplication," repeating the first syllable before the temporal augment; as ὀρύσσω, Pf. ὀρ-ῶρυχα instead of ᾠρυχα, ἐρείδω, Pf. ἐρ-ήρεικα instead of ῆρεικα. The augment is also used for the reduplication, if the stem begins with a double letter or with two consonants (provided they are not a mute with a liquid); thus ψάλλ-ω, I sing (*psalm*), makes ἔ-ψαλ-κα, I have sung; this ε remains unchanged in the Pluperfect ἐψάλλειν.

Lastly, if the stem begins with an aspirate, the corresponding sharp mute is used for the reduplication, as *θύ-ω*, perf. *τέ-θυ-κα*, instead of *θε-θυ-κα*; so *π* for *φ*, *κ* for *χ*.

Other modifications in the rules for the formation of tenses will be seen as we go on.

[Form the tenses of *βουλεύω*, *δακρύω*, *δουλεύω*, *κελεύω*, *κλείω*, *παιδεύω*, *παύω*, *φύω*, *χορεύω*.]

#### 100. *Conjugations of Verbs in -ω.*

Verbs in *-ω* are distributed into five conjugations according as the characteristic or final letter of the verbal stem is a labial, guttural, dental, liquid, or vowel.

The verbs of the vowel conjugation are contracted (in the Present and Imperfect tenses only) if the characteristic is *α*, *ε*, or *ο*; they are uncontracted if the characteristic is a semivowel (*ι* or *υ*) or diphthong.

The Verbal Stem is usually obtained by dropping the *ω* of the Present, but sometimes the Present has altered the original Stem, which is then discovered by a comparison of the other parts of the verb and of the connected substantives; thus the Stem of *τύπτω* is not *τυπτ*, but *τυπ*, as is seen in the verbal substantive *τύπος*; similarly *φυλακή* shows that *φυλακ*, not *φυλασσ*, is the Stem of *φυλάσσω*. In such cases the verb is classed according to its proper characteristic, notwithstanding the altered characteristic of the present tense.

Besides the change of characteristic, the Present sometimes changes the Stem Vowel, *i. e.* the vowel of the last syllable of the Stem. Thus the Stems *πιθ*, *σπερ*, become *πείθω*, *σπείρω* in the Present. For similar changes in the Latin Present, compare *dūco* (*st. dūc*), *fīdo* (*st. fīd*), *rumpo* (*st. rup*), *tango* (*st. tag*), *plecto* (*st. plec*). If the vowel preceding the characteristic is short in the Verbal Stem and lengthened in the Present, the lengthened vowel is retained in the Future and Perfect tenses of the three mute conjugations, but not in the liquid conjugation. Thus *πείθω* of the dental conjugation makes *fut. πείσω*, *perf. πέπεικα*, retaining in both the lengthened vowel of the present; but *σπείρω* of the liquid conjugation makes *fut. σπερῶ*, *perf. ἔσπαρκα*, in both of which the vowel is short, as in the verbal stem.

*Labial conjugation.*

characteristic unaltered	{	π. <i>τέρπω</i> ( <i>st. τερπ</i> ), I delight.
		β. <i>τριβω</i> ( <i>st. τριβ</i> ), I rub.
		φ. <i>γράφω</i> ( <i>st. γραφ</i> ), I write.
characteristic altered	πτ. {	<i>τύπτω</i> ( <i>st. τυπ</i> ), I strike.
		<i>βλάπτω</i> ( <i>st. βλαβ</i> ), I hurt.
		<i>βάπτω</i> ( <i>st. βαφ</i> ), I dip ( <i>baptism</i> ).

*Guttural conjugation.*

characteristic unaltered	{	κ. <i>πλέκω</i> ( <i>st. πλεκ</i> ), I weave (L. <i>plico</i> , com- <i>plex</i> , <i>plait</i> ).
		γ. <i>λέγω</i> ( <i>st. λεγ</i> ), I say.
		χ. <i>ἄρχω</i> ( <i>st. ἀρχ</i> ), I rule.

characteristic unaltered	σσ (or ττ).	{ κηρύσσω (st. κηρυκ), I proclaim. τάσσω (st. ταγ), I arrange. ὀρύσσω (st. ὀρυχ), I dig.
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*Dental conjugation.*

characteristic unaltered	{ τ. ἀνύτω (st. ἀνυτ), I accomplish; another form of ἀνύω. δ. ἐρείδω (st. ἐρειδ), I lean. θ. πείθω (st. πιθ), I persuade.
characteristic altered	ζ. ἐλπίζω (st. ἐλπιδ), I hope.

*Liquid conjugation.*

characteristic unaltered	{ λ. ἀγγέλλω (st. ἀγγελ), I announce. μ. νέμω (st. νεμ), I assign. ν. κρῖνω (st. κρῖν), I judge. ρ. σπείρω (st. σπερ), I sow.
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*Vowel conjugation.*

characteristic unaltered.	{ uncon- tracted { semivowel (ι, υ) λύω (st. λυ), I loose. diphthong (αι, αυ, ει, ευ, ου) παύω (st. παυ), I stop.
	{ con- tracted { α. τιμάω (st. τιμα), I honour. Cf. τιμή. ε. φιλέω (st. φιλε), I love. Cf. φί- λος. ο. δουλόω (st. δουλο), I enslave. Cf. δούλος.

101. *Future and First Aorist, Indicative Active.*

The rules given for the formation of tenses are subject to certain modifications, as in the parallel case of the 3rd Declension (cf. §§ 55—58).

Thus in the labial conjugation the  $\sigma$  of the Future and Aorist termination coalesces with the characteristic, and makes  $\psi$ . Cf. L. *scribo*, *scripsi* for *scrib-si*.

*Labial Future in  $\psi = \pi\sigma, \beta\sigma, \phi\sigma$ .*

*τέρπ-ω*, fut. *τέρψω* for *τερπ-σω*, I shall delight; aor. *ἐτερψα*, I delighted.

*τριβ-ω*, fut. *τριψω*, for *τριβ-σω*, I shall rub; aor. *ἐτριψα*, I rubbed.  
*γράφω*, fut. *γράψω*, for *γραφ-σω*, I shall write; aor. *ἐγραψα*, I wrote.

*τύπτω*, fut. *τύψω*, for *τυπ-σω*, I shall beat; aor. *ἐτυψα*, I beat.  
*βλάπτω*, fut. *βλάψω*, for *βλαβ-σω*, I shall hurt; aor. *ἐβλαψα*, I hurt.

*βάπτω*, fut. *βάψω*, for *βαφ-σω*, I shall dip; aor. *ἐβαψα*, I dipped.

In the guttural conjugation the  $\sigma$  of the Future and Aorist coalesces with the characteristic, and makes  $\xi$ . Cf. L. *dic-o*, *di-x-i*, for *dic-si*; *rego*, *rex-i* for *reg-si*; *flect-o*, *flex-i* for *flec-si*.

*Guttural Future in  $\xi = \kappa\sigma, \gamma\sigma, \chi\sigma$ .*

*πλέκω*, fut. *πλέξω*, for *πλεκ-σω*, I shall weave; aor. *ἐπλεξα*, I wove.

*λέγω*, fut. *λέξω*, for *λεγ-σω*, I shall say; aor. *ἐλεξα*, I said.

*ἄρχω*, fut. *ἄρξω*, for *αρχ-σω*, I shall rule; aor. *ἤρξα*, I ruled.

*κηρύσσω*, fut. *κηρύξω*, for *κηρυκ-σω*, I shall proclaim; aor. *ἐκήρυξα*, I proclaimed.

*τάσσω*, fut. *τάξω*, for *ταγ-σω*, I shall arrange; aor. *ἔταξα*, I arranged.

*ὀρύσσω*, fut. *ὀρύξω*, for *ὀρυχ-σω*, I shall dig; aor. *ὤρυξα*, I dug.

In the dental conjugation the characteristic is omitted before the  $\sigma$  of the Future and Aorist. Cf. *L. vado, vasi* for *vadsi*; *mitto, misi* for *mit-si*.

*Dental Future in  $\sigma$  omitting characteristic.*

*ἀνύω, fut. ἀνύσω, for ἀνυτ-σω, I shall accomplish; aor. ἤνυσ-α, I accomplished.*

*ἐρείδω, fut. ἐρείσω, for ἐρειδ-σω, I shall lean; aor. ἤρεισ-α, I leaned.*

*πείθω, fut. πείσω, for πειθ-σω, I shall persuade; aor. ἔ-πεισ-α, I persuaded.*

*ἐλπίζω, fut. ἐλπίσω, for ἐλπιδ-σω, I shall hope; aor. ἤλπισ-α, I hoped.*

In the liquid conjugation the short vowel of the Stem is always retained in the Future, even when it has been lengthened in the Present;  $\sigma$  is omitted, and  $\epsilon$  inserted, between the characteristic and the final  $\omega$ . In Attic this  $\acute{\epsilon}\omega$  is then contracted into  $\bar{\omega}$ , marked by the circumflex accent. This Attic Future is sometimes found in verbs belonging to other conjugations, especially verbs in  $-ιζω$ ,  $\acute{\epsilon}\lambda\pi\iota\bar{\omega}$  for  $\acute{\epsilon}\lambda\pi\acute{\iota}\sigma\omega$ . The Aorist likewise omits  $\sigma$ , but to compensate for its loss the Stem-Vowel is lengthened,  $\iota$  into  $\bar{\iota}$ ,  $\upsilon$  into  $\bar{\upsilon}$ ,  $\epsilon$  into  $\epsilon\bar{\iota}$ , and  $\alpha$  into  $\eta$ , sometimes  $\bar{\alpha}$ .

*Liquid Future in  $\lambda, \mu, \nu, \rho$ , omitting  $\sigma$ , penultimate short. Aorist with lengthened penultimate.*

*ἀγγέλλω, fut. ἀγγελέω, for ἀγγελ-σω, I will announce; aor. ἤγγειλ-α, I announced.*

*νέμω, fut. νεμέω, for νεμ-σω, I shall distribute; aor. ἔ-νεμ-α, I distributed.*

*κρίνω, fut. κρίνω, for κριν-σω, I shall judge; aor. ἔ-κρινα, I judged.*

*σπείρω, fut. σπερώ, for σπερ-σω, I shall sow; aor. ἔ-σπειρ-α, I sowed.*

In the vowel conjugation we have the regular formation of the Future and Aorist; the only peculiarity being that if the stem-vowel is short, it is lengthened in the Future, as λύω, λύσω, φιλέω, φιλήσω<sup>1</sup>.

*Vowel Future in σ, penultimate long.*

λύω, fut. λύ-σω, I shall loose; aor. ἔ-λυσ-α, I loosed.  
 παύω, fut. παύ-σω, I shall stop; aor. ἔ-παυσα, I stopped.  
 τιμῶ, fut. τιμή-σω, I shall honour; aor. ἔ-τίμησ-α, I honoured.  
 φιλέω, fut. φιλή-σω, I shall love; aor. ἔ-φίλησ-α, I loved.  
 δουλῶ, fut. δουλῶ-σω, I shall enslave; aor. ἔ-δούλωσ-α, I enslaved.

102. *Numbers and Persons of the Future and First Aorist.*

The personal endings of the Future are the same as those of the Present, excepting in the case of the liquid or contracted future.

*Future in σ.*

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λύσω	λύσετε	λύσομεν
2. λύσεις		λύσετε
3. λύσει		λύσουσι(ν)

*Contracted Future.*

<i>Sing.</i>	<i>Dual.</i>
1. ἀγγελέω, ἀγγελ-ῶ	ἀγγελέετον -εῖτον
2. ἀγγελέεις, -εῖς	
3. ἀγγελέει, -εῖ	

<sup>1</sup> A few verbs retain a short stem-vowel in the Future, thus, καλέω I call, fut. καλέσω, Att. fut. καλώ.

*Plural.*

ἀγγελέομεν -οῦμεν

ἀγγελέετε -εῖτε

ἀγγελέουσι(ν) -οὔσι(ν)

The First Aorist differs from the primary tenses and agrees with the Imperf. in making the termination of the 3rd dual in *την* and 3rd pl. in *ν*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ἔλυσα		ἐλύσαμεν
2. ἔλυσας	ἐλύσατον	ἐλύσατε
3. ἔλυσε	ἐλυσάτην	ἔλυσαν

[Write out the Future and First Aorist of βλέπω, καλύπτω, ῥίπτω, διώκω, πράσσω, ἀρπάζω, φαίνω (st. φαν), κτείνω (st. κτεν).]

103. *Perfect and Pluperfect, Indicative Active.*

The Perfect admits of more exceptions than any other tense, being often either defective or irregular in its formation. With regard to the quantity of the stem-vowel it follows the Future.

In the labial and guttural conjugations the *κ* of the regular perfect termination is changed into the rough breathing, and represented by the aspirate of the characteristic, *τε-τερπ-κα* becoming *τέ-τερφ-α* (te-terp-ha).

*Labial perfect in φ = πκ, βκ, φκ.*

*τέρπω*, perf. *τέ-τερφ-α*, for *τε-τερπ-κα*, I have delighted; *πλρ.* *έ-τετέρφ-ειν*, I had delighted.

τριβω, *perf.* τέ-τριψ-α, for τε-τριβ-κα, I have rubbed; *plp.* ἐ-τετριψ-ειν, I had rubbed.

γράφω, *perf.* γέ-γραφ-α, for γε-γραφ-κα, I have written; *plp.* ἐ-γεγράψ-ειν, I had written.

τύπτω, *perf.* τέ-τυψ-α, for τε-τυπ-κα, I have beaten; *plp.* ἐ-τετόψ-ειν, I had beaten.

βλάπτω, *perf.* βέ-βλαψ-α, for βε-βλαβ-κα, I have hurt; *plp.* ἐ-βεβλάψ-ειν, I had hurt.

βάπτω, *pf.* βέ-βα-φα, for βεβαψ-κα, I have dipped; *plp.* ἐ-βεβάψ-ειν, I had dipped.

*Guttural perfect in χ = κκ, γκ, χκ.*

πλέκω, *perf.* πέ-πλεχ-α, for πε-πλεκ-κα, I have woven; *plp.* ἐ-πεπλέχ-ειν, I had woven.

λέγω, *perf.* irregular.

ἀρχω, *perf.* ἤρξα, for ἤρχ-κα, I have ruled; *plp.* ἤρχ-ειν, I had ruled.

κηρύσσω, *perf.* κε-κήρυχ-α, for κε-κηρυκ-κα, I have proclaimed; *plp.* ἐ-κεκηρύχ-ειν, I had proclaimed.

τάσσω, *perf.* τέ-ταχ-α, for τε-ταγ-κα, I have arranged; *plp.* ἐ-τετάχ-ειν, I had arranged.

ὀρύσσω, *perf.* ὀρ-ώρυχ-α, for ὀρ-ωρυκ-κα, I have dug; *plp.* ὠρ-ωρύχ-ειν, I had dug.

*Dental perfect in κ omitting characteristic.*

ἀνύτω, *perf.* ἤνυ-κα, for ἤνυτ-κα, I have accomplished; *plp.* ἤνυκ-ειν, I had accomplished.

ἐρείδω, *perf.* ἐρ-ήρεικα, for ἐρ-ήρειδ-κα, I have leaned; *plp.* ἤρ-ηρείκ-ειν, I had leaned.

πείθω, *perf.* πέ-πει-κα, for πε-πειθ-κα, I have persuaded; *plp.* ἐ-πεπεικ-ειν, I had persuaded.

ἐλπίζω, *perf.* ἤλπι-κα, for ἤλπιδ-κα, I have hoped; *plp.* ἤλπίκ-ειν, I had hoped.

In the liquid conjugation the characteristic *ν* is written as *γ* before *κ*, or entirely omitted. Mono-

syllabic stems in λ, ν, ρ, which have ε for their stem-vowel, change it into α. The quantity of the vowel is short as in the future.

*Liquid perfect in κ with short stem-vowel.*

ἀγγέλλω, *perf.* ἤγγελ-κα, I have announced; *plp.* ἤγγελκ-ειν, I had announced.

νέμω, *perf.* irregular.

κρίνω, *perf.* κέ-κρι-κα, for κε-κριν-κα, I have judged; *plp.* έ-κεκρικ-ειν, I had judged.

σπείρω, *perf.* έ-σπαρ-κα, for έ-σπερ-κα, I have sown; *plp.* έ-σπάρκ-ειν, I had sown.

*Vowel perfect in κ with long stem-vowel.*

λύω, *perf.* λέ-λυ-κα<sup>1</sup>, I have loosed; *plp.* έ-λελύκ-ειν, I had loosed.

παύω, *perf.* πέ-παυ-κα, I have stopped; *plp.* έ-πεπαύκ-ειν, I had stopped.

τιμάω, *perf.* τε-τίμη-κα, I have honoured; *plp.* έ-τετιμήκ-ειν, I had honoured.

φιλέω, *perf.* πέ-φιλη-κα, I have loved; *plp.* έ-πεφιλήκ-ειν, I had loved.

δουλόω, *perf.* δε-δούλω-κα, I have enslaved; *plp.* έ-δεδουλώκ-ειν, I had enslaved.

104. *Numbers and Persons of the Perfect and Pluperfect.*

The Perfect resembles the First Aorist in the singular, -α, -ας, -ε, but has the regular endings of the other Principal Tenses in the dual and plural -τον, -τον, -μεν, -τε, -σι.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λέλυκ-α		λελύκᾱ-μεν
2. λέλυκ-ας	λελύκᾱ-τον	λελύκᾱ-τε
3. λέλυκ-ε	λελύκᾱ-τον	λελύκᾱ-σι.

<sup>1</sup> The υ in λελύκα is exceptionally shortened.

The Pluperfect resembles the other Secondary Tenses in the dual and plural.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ἐλελύκ-ειν		ἐλελύκει-μεν
2. ἐλελύκ-εις	ἐλελύκει-τον	ἐλελύκει-τε
3. ἐλελύκ-ει	ἐλελυκει-την	ἐλελύκει-σαν or ἐλελύκε-σαν.

The temporal augment of the Pluperfect is often omitted.

[Write out the Perfect and Pluperfect of *αἶρω* (*st. ἀρ*), *κομίζω*, *κρύπτω*, *πλήσσω*, *ρίπτω*, *στέλλω*, *στρατεύω*, *σώζω*, *φαίνω* (*st. φαν*), *φθείρω* (*st. φθερ*), *φυλάσσω*.]

105. *Rules for finding the part of the verb, and for obtaining one primary tense from another, when the verbal stem is not known.*

I. The several terminations and prefixes afford simple marks by which each tense may be known.

1. Thus the mark of the Future is *σ, σω*; changed into *ψω, ξω*, in the labial and guttural conjugations:—

*-σω, -σεις, -σει, -σετον, -σετον, -σομεν, -σετε, -σουσι*; changed into *ῶ* circumflex with the penultimate vowel short, in the liquid conjugation:—

*-ῶ, -εῖς, -εῖ, -εῖτον, -εῖτον, -οὔμεν, -εῖτε, οὔσι.*

2. The mark of the Aorist is the augment and

the termination *σα*, changed into *ψα* and *ξα* in the labial and guttural conjugations:—

*-σα, -σας, -σε, -σατον, -σατην, -σαμεν, -σατε, -σαν*;  
changed into *α*, with the penultimate vowel lengthened in the liquid conjugation.

3. The mark of the Perfect is the reduplication and the termination *κα*, changed into *φα* in the labial, *χα* in the guttural, conjugation:—

*-κα, -κας, -κε, -κατον, -κατον, -καμεν, -κατε, κᾱσι*.

4. The mark of the Pluperfect is the augment prefixed to the reduplication, and the termination *κειν*, changed into *φειν* in the labial, *χειν* in the guttural conjugations:—

*-κειν, -κεις, -κει, -κειτον, -κειτην, -κειμεν, -κειτε, -κεσαν, οἱ κεισαν*.

II. The Future may be found from the Present by changing the termination in the three mute conjugations, viz.

in the labial conjugation, *πω, βω, φω, πτω*, into *ψω*;  
in the guttural, *κω, γω, χω, σσω*, into *ξω*;  
in the dental, *τω, δω, θω, ζω*, into *σω*.

In the liquid and vowel conjugations it is often necessary to alter the penultimate vowel as well as the termination in order to get the Future from the Present. Thus the liquid *ω* is changed into *ῶ* (with the circumflex) and the penultimate is

shortened either by dropping the 2nd consonant when the stem-vowel is long by position, as βάλλω, *fut.* βαλῶ, τέμνω, *fut.* τεμῶ, or by dropping the 2nd vowel, if the stem-vowel is a diphthong, as αἶρω, *fut.* ἀρῶ, σπείρω, *fut.* σπερῶ; or finally by changing the quantity of a solitary vowel, as κρῖνω, *fut.* κρῖνῶ.

In the vowel conjugation the ω of the present is changed into σω and the characteristic vowel lengthened, ι being changed into ῖ, υ into ῡ, ε into η, ο into ω, and ᾱ into long ᾱ after ε, ι, or ρ, otherwise into η.

By the converse method the Present may be discovered from the Future; *e.g.* a Future ending in ψω, as καλίψω, must have a Present ending in πω, βω, φω, or πτω. In the case of an unknown word the dictionary must be consulted to find out which of so many possible endings is the actual ending.

The Perfect may be found from the Future by prefixing the reduplication and changing the termination,

in the labial conjugation, ψω into φα;  
 in the guttural, ξω into χα;  
 in the dental and vowel, σω into κα;  
 in the liquid, ῶ into κα.

By the converse method, dropping the reduplication and changing φα into ψω, &c., the Future may be obtained from the Perfect.

106. *Second Aorist and Second Perfect and Pluperfect.*

Besides the common formation of the Aorist and Perfect, there is another which is found in some of the older verbs (especially where the verbal stem has been altered in the Present), differing from the former much as the old (sometimes fancifully called "the strong") preterite in English differs from the new (the "weak"), e.g. *found, broke*, contrasted with *blinded, baked*. It is seldom that both forms of the Aorist and Perfect exist in the same word; when this is the case there is usually some difference of meaning, the second Aorist and Perfect inclining to an intransitive or passive signification. This tendency of the older form to take an intransitive use is observable in some of the English verbs which possess both forms of the preterite, e.g. *awoke, awaked; hung, hanged*.

Both the 2nd Aorist and the 2nd Perfect are formed directly from the verbal stem, the 2nd Aor. by prefixing the augment and adding the termination *ov*, the 2nd Perf. by prefixing the reduplication and adding the termination *a*; the 2nd Plp. is formed from the 2nd Perf. as the 1st Plp. from the 1st Perf. Thus *τύπτω*, st. *τυπ*, makes 2nd Aor. ἔ-*τυπ* -*ov*, 2nd Perf. τέ -*τυπ* -*a*, 2nd Plp. ἐ-*τετύπ* -*ειν*.

The personal endings of the 2nd Aor. are the

same as those of the Imperfect, ἔτυπον, -ες, &c. Those of the 2nd Perf. and Plp. are the same as those of the 1st Perf. and Plp., τέτυπα, -ας, ἐτέτυπεν, -εις, &c.

To obtain the 2nd Aor. from the Pres. it is necessary to get rid of the additions made to the pure verbal stem in the Present stem. Besides the change of the characteristic into *σσ* or *ζ* these additions are made by a vowel (1), a consonant (2), or a syllable (3). To get back to the pure stem in the 2nd Aor. it is often necessary

(1) To shorten the vowel by changing *η* and *αι* into *ᾱ*, *ι* and *ει* into *ι*, *ευ* into *ϋ*, as λείπω (*st. λιπ*) ἔλιπον, φεύγω (*st. φυγ*) ἔφυγον.

(2) To omit the 2nd of two consonants, as βάλλω (*st. βαλ*) ἔβαλον, τέμνω (*st. τεμ*) ἔτεμον, κάμνω (*st. καμ*) ἔκαμον, τίκτω (*st. τεκ*) ἔτεκον.

(3) To omit a syllable, as λαμβάνω (*st. λαβ*) ἔλαβον, λανθάνω (*st. λαθ*) ἔλαθον, ἀμαρτάνω (*st. ἀμαρτ*) ἤμαρτον, εὐρίσκω (*st. εὐρ*) εὕρον.

The 2nd Perfect often alters the stem-vowel, changing *ᾱ* into *η*, as φαίνω (*st. φαν*) πέφηνα, I have appeared, λανθάνω (*st. λαθ*) λέληθα: *ι* into *οι*, as λείπω (*st. λιπ*) λέλοιπα, πείθω (*st. πιθ*) πέποιθα, I have trusted: *ϋ* into *ευ*, as φεύγω (*st. φυγ*) πέφευγα.

The examples here given of 2nd Aor. and Perf. will suffice to illustrate the relation of these tenses to the present stem, but the formation is

so irregular that the learner must not trust to rule for finding either of them from the Present, but commit each separate instance to memory as it occurs.

107. *List of Verbs.*

[In the following list when a verb regularly takes any case other than the Acc. of the nearer object, the construction is shown in the instance of *τις*. Thus *τινί* added to *ἀμύνω* shows that *ἀμύνω* is used with a dative in the sense of "I defend," *lit.* "I ward off for any one."]

*ἀδικέω*, I am unjust, I wrong. Cf. *ἄδικος*.

*αἶρέω*, I take. Cf. *αἵρεσις*.

*αἰτέω*, I ask, I beg for.

*ἀλλάσσω*, I give, or take, in exchange, *τί τινος*;

I quit (*par-allax*). Cf. *ἄλλος*.

*ἀμύνω*, I ward off; defend, *τινί* (L. *munio*).

*ἀξιόω*, I count worthy, *τινός*; I claim. Cf.

*ἄξιος*.

*ἀσκέω*, I practise, train (*ascetic*).

*δέω*, I bind (*dia-dem*). Cf. *δεσμός*.

*δουλόω*, I enslave. Cf. *δοῦλος*.

*δράω*, I do. Cf. *δρᾶμα*.

*ἐάω*, I allow, let be, omit; *Imp.* *ἔων*. *Fut.* *έάσω*.

*ἐγείρω*, I wake, rouse (*Gregory*).

*εἴργω*, I shut in, or, out (L. *arceo*, *ark*).

*ἐλέγχω*, I examine, convict, refute.

*ἐλευθερώω*, I set free. Cf. *ἐλεύθερος*.

ἐρμηνεύω, I interpret (*hermeneutics*). Cf. Ἑρμῆς.

ἐρωτάω, I ask. Cf. ῥήτωρ.

{εὐδαιμονέω, I am happy. Cf. εὐδαίμων.

{εὐδαιμονίζω, I count happy.

ζητέω, I seek. [*peutics*].

θεραπεύω, I attend, pay court to, heal (*thera-*

θεωρέω, I contemplate. Cf. θεωρία.

κάμνω, I am tired, exhausted, ill.

κινδυνεύω, I incur danger, hazard. Cf. κίνδυνος.

κινέω, I move, stir, rouse (L. *cio*).

κλίνω, I bend, lay down (L. *clinus*, re-cline, *clinical*).

κοιμάω, I lull to rest (*cemetery*).

κομίζω, I bring.

κοσμέω, I set in order, adorn. Cf. κόσμος.

κρατέω, I prevail; get possession of, τινός; defeat, τινά. Cf. κράτος.

λούω, I wash (L. *lavo*, *lotion*).

λυπέω, I vex, distress. Cf. λύπη.

μηνύω, I inform.

μισέω, I hate (*mis-anthrope*).

μισθόω, I let out, lease. Cf. μισθός.

νεύω, I nod (L. *nuo*).

νικάω, I conquer. Cf. νίκη.

{οἰκέω, I inhabit (*par-ochial*, *di-ocese*). Cf. οἶκος.

{οἰκίζω, I colonize, found.

{ὁμιλέω, I associate with, τινί (*homily*). Cf. ὁμοῦ.

{ὁμολογέω, I agree, τί τιμι (*homologous*). Cf. ὁμοῦ, λέγω.

ὀρθόω, I set up, restore. Cf. ὀρθός.

πατέω, I tread, trample on (*path*, *peri-patetic*).

πιστεύω, I trust, I believe, *τινί*. Cf. *πίστις*.

πλανάω, I lead astray (*planet*).

πληρόω, I fill. Cf. *πλήρης*.

ποιέω, I make. Cf. *ποιητής*.

{ *πταίω*, I stumble. Cf. *πίπτω*.

{ *πτήσσω*, I cower.

πωλέω, I sell (*mono-poly*).

σείω, I shake (L. *sistrum*).

σκήπτω, I press, hurl. Cf. *σκήπτρον*.

σκώπτω, I mock, jest (*scoff*).

σπεύδω, I urge on, strive after (L. *studeo*). Cf.

*σπουδή*.

στερέω, I deprive, *τινός*.

στεφανόω, I crown. Cf. *στέφανος*.

σφάλλω, I trip up, overthrow (*fall, fell*, L. *fallo*).

ύβρίζω, I insult. Cf. *ύβρις*.

ύω, I send rain, *ύει*, it rains (*wet*, L. *udus*). Cf.

*ύδωρ*.

φθονέω, I grudge, envy, *τινί τινος* (some one something). Cf. *φθόνος*.

φλέγω, I burn (L. *flagro, flame, phlegm* = inflammation).

φοβέω, I frighten. Cf. *φόβος*.

φράσσω, I fence in (*dia-phragm*, L. *farcio*).

φρονέω, I think, mean, am minded, with adv.

Cf. *φρήν*.

χρίω, I anoint (*Christ, chrism*).

ψεύδω, I deceive. Cf. *ψεῦδος*.

108. *Exercises on the Indicative Active of  
Verbs in -ω.*

Ex. 75. κοινὸς ἰατρός σε θεραπεύσει χρόνος.  
ὥσπερ σὺ κρίνεις τοὺς ἄλλους, οὕτω καὶ σὲ κρινεῖ  
ὁ θεός. πολὺ ὕδωρ φθερεῖ τὴν γῆν, μέτριον δὲ  
ἀφθόνους φύσει τοὺς καρπούς. ὁ γέγραφα, γέγραφα.  
τὸν Δία πατέρα ἀνδρῶν τε θεῶν τε ὠνόμασαν οἱ  
ποιηταί. πάντων ποιητῶν μάλιστα Ὅμηρον τε-  
θαύμακα, δεύτερον δὲ Σοφοκλέα. τοὺς ἄνδρας  
μᾶλλον ἢ σφετέρᾳ ἀργίᾳ ἔσφηλεν, ἢ τὸ ἐκείνων  
θάρσος. οἱ ποιηταὶ ἄδουσιν ὡς ὁ Κάδμος καὶ ἡ  
γυνὴ αὐτοῦ Ἀρμονία ὄψεως ἤλλαξαν τύπον. οὔκουν  
δούλειαν ἀμυνεῖτε τῇ πατρίδι; ἡμεῖς αἰεὶ σῶφρονα  
καὶ μέτριον βίον ἡσκήκαμεν. οὐπω τὴν Ἀττικὴν  
γῆν πεπάτηκα. ὁ θεοῖς ἐχθρὸς οἶτος Αἰσχίνης  
πλανήσει ὑμᾶς τοῖς ῥήμασιν, ὧ Ἀθηναῖοι, καὶ  
πάντα μᾶλλον λέξει τῶν ἀληθῶν καὶ ἀναγκαίων.

Ex. 76. Whilst he still sees this light of day  
I will count no mortal happy. Ætëðcles and Pöly-  
neices slew each other. To-morrow Prōtagōras  
will interpret the verses of Homer. Aristides  
never did an unjust thing. Who will not count  
him worthy of the greatest honour who saved  
our city? This man has wronged and insulted  
many whom the state has counted worthy of  
honour. The time will come when the Romans  
will chastise this insolence. Uranus bound the

giants whom he himself begot. Shall we then who are Greeks be slaves to barbarians whom our fathers conquered on this very spot (*lit.* here, on the spot)? The wise and just orator will not counsel the pleasantest, but the best things. Why did you not defend us, O friends? Already the enemy have cut the trees and carried off (*ἀρπάζω*) the sheep and the corn. The physician lulled to rest the pain with certain (*τις*) leaves and drugs.

Ex. 77. Οὗτος ὡς ἀληθῶς εὐδαιμονήσει ὅστις τὸν σῶφρονα βίον τοῦ ἀκρατοῦς ἡδύονα κέκρικε. Κόνων τοὺς Ἑλληνας ἠλευθέρωσε καὶ τὰ τῆς πατρίδος τείχη ὥρθωσεν. οὐδεὶς ἡμᾶς πείσει ὥς ὁ τῶν θεῶν βασιλεὺς τὸν ἑαυτοῦ πατέρα ἔδρασε, καὶ τοιαῦτα ἔδρασεν οἱ οὐδὲ οἱ κάκιστοι τῶν βροτῶν. τοὺς μὲν πολεμίους εἰρξας τῆς πόλεως, ὧ δέσποτα, τὸν δὲ θάνατον τοῦ σοῦ οἴκου οὐκ εἴρξεις. αὐτίκα ὕσει ὁ θεός, ἥδη γὰρ ἐπτήχασιν οἱ ὄρνιθες. φόνον τοῖς τοῦ πατρὸς φονεύσιν ἠλλαξεν Ὀρέστης. πένητες ἦμεν, ἀλλ' οὐποτε χρήματα οὐδὲ σῖτον ἤτήσαμεν οὐδὲ ἐκλέψαμεν, ταῖς δὲ ἡμετέραις χερσὶ τὰ ἀναγκαῖα πολλῶ πόνῳ ἐλάβομεν μισθὸν τῶν τοῦ σώματος ἔργων. παντὸς μᾶλλον ἢ τῶν τυράννων ὕβρις ἐκίνησε τὸν δῆμον. οὐποτε ὕστερον ἢ μήτηρ τὸ φίλον τέκνον κλινεῖ οὐδὲ κοιμήσει, οὐποτε ἔωθεν ἐγερεῖ. καλλίστοις νόμοις ὁ Σόλων τὴν πόλιν ἐκόσμησεν. Πολυνείκους νεκρὸν Ἀντιγόνη ἐκλεψε καὶ ἔθαψε.

Ex. 78. Not even the most terrible winds will shake the rock, nor will anger disturb the soul of the philosopher. Plato and Xēnōphanes did not agree with Homer (in) this, that the gods wronged one another and envied men. Those whom the Athenians have enslaved, we will set free. The wise man will not trust to every word, but will examine the proofs. Where we sought pleasure and honour, there we found pain and disgrace. The temperate man will never insult the unfortunate. With such drugs Mēdēa (Μήδεια) anointed her gift. O father, you have deprived your son of the fairest hope. The ambitious orators have sold the (interests) of their country to the enemy. Where the way was difficult, the asses stumbled less than the horses. When they had done these (things) Alcibiades nodded to the boy, and immediately he brought another larger bowl of wine. The Syracusans obtained great glory when they conquered the Athenians.

Ex. 79. Ἀντιγόνη, ὅτι τὸν τοῦ ἀδελφοῦ νεκρὸν ἔλουσε καὶ ἐκόσμησεν, ὁ Κρέων ἐκτείνει. οὐχ ἅπαξ ἀλλὰ πολλάκις οἱ Ἀθηναῖοι τοὺς Πέρσας μάχη κεκρατήκασι. πολλάκις ἔπταισεν ἡ ὕβρις καὶ ἡ ὀργή. οὐποτε τὴν σοφίαν ἐπώλησεν ὁ Σωκράτης, οὐδὲ μισθὸν ἔλαβε τῆς παιδείας. εἶτα ἔσκηψε τὸ βέλος ὁ Ζεὺς καὶ τοὺς τῶν ἀσεβῶν οἴκους δεινοτάτῳ πυρὶ ἔφλεξεν. τὰ μὲν θεία ἐάσομεν, αὐτὰ δὲ τὰ ἀνθρώπινα τίς ποτε τούτων τῶν σοφιστῶν σαφῶς ἐρμηνεύσει; οὕτως οὖν σκώψει ἀεὶ καὶ

ἐλέγξει τοὺς ἄλλους ὁ Σωκράτης, ἡμεῖς δὲ πτήξομεν ἅπαντες καὶ συγὴν φυλάξομεν; πολλὰ κεκινδυνεύκασι καὶ πολλοῖς πόνοις ὠμίληκασιν οἱ στρατιῶται, τέλος δὲ νενικήκασι καὶ οἴκαδε ἤκουσι πάλιν. τὸ τῶν Ἑρμῶν ἐμήνυσσε τοῖς ἄρχουσιν ὁ Ἀνδοκίδης καὶ τὴν ἑαυτοῦ καὶ τῶν ἄλλων ἀδικίαν ἔφηνεν, ἦσαν δὲ οἱ τὴν αἰτίαν ψευδῇ ἐνόμισαν. οἱ Πλαταιεῖς τὸ κενὸν τοῦ τείχους ξύλοις καὶ λίθοις ἐπλήρωσαν. τὴν Ἰταλίαν ὤκισαν πρῶτοι Αὔσονες.

Ex. 80. The engines (*μηχανή*) of the enemy rather frightened than hurt the soldiers. Lycurgus did not fence his city with walls but with the virtue of the citizens. We will sacrifice to the divinities such (things) as are (the) custom. Whoever will do just (actions), he shall always everywhere fare well. Alexander crowned the tomb of Achilles. The seers thought it a sign of great evils when Phœbus shook his own sacred island Dēlos. The good (man) will always strive after this most of all, how he shall defend the right (*τὸ δίκαιον*). Such an action neither will the citizens themselves do willingly (*lit.* willing) nor will the rulers allow it. What in the world (*ποτέ*) shall we say, my friends (*ὦ ἄνδρες*), for this is a terrible question which Socrates has asked (*lit.* has asked this a terrible thing). He was a youth then and high minded (*lit.* minded greatly), but his hopes deceived him and now old age and disease have taken him.

Ex. 81. μεγάλην ἐλπίδα εἶχον ὡς οἱ πρέσβεις ἤδη τὴν ὁδὸν ἡνύκεσαν. χρόνῳ πέφνηας, ὦ τέκνον, τοῖς μὲν ἐχθροῖς φόβος, τῇ δὲ μητρὶ φῶς ἡλίου λαμπρότερον. οἱ Λακεδαιμόνιοι μάλιστα τῶν στρατηγῶν Βρασίδαν ἐτίμησαν. οἱ μὲν ξένοι ἐπεφεύγεσαν, οἱ δὲ Ἀθηναῖοι ἔτι ἑαυτοῖς ἐπεποιθήσαν, καὶ τοσαύτην δύναμιν τῶν πολεμίων μόνοι ἤμνον. νῦν καιρὸς ἐστίν, ὦ ἄνδρες, τὰ γὰρ ἄκρα λελοίπασιν οἱ πολέμιοι. οὐκουν τοῦτο λέληθέ σε, ὦ θαυμαστότατε, ὅτι οἱ ἡμέτεροι ἔφυγον χθρὲς, οἱ δὲ πολέμιοι ἐκράτησαν; νόσφ' καὶ πολέμφ' δεινῶς ἔκαμον οἱ Ἀθηναῖοι.

Ex. 82. Then first the young soldier dipped his spear in blood. What arts, what contrivances did they not weave? Dædalus invented (εὐρίσκω) many wonderful contrivances. I will never love him (οὔτος) who slew my father. The envy of Zeus smote (βάλλω) the leader, Agamēmnōn. Orestes cut his locks (θρίξ) (as) a sign of grief. Whither hast thou fled my father, to what hope hast thou again trusted? O foolish slave, none of these things have escaped the eye of your master.

109. *Contracted tenses of vowel verbs. Active Voice. Indicative Mood.*

As already stated the verbs in αω, εω, and οω, suffer contraction in the Present and Imperfect tenses. The most frequent contractions are αε into α; αο into ω; εε into ει; εο, οε, and οο into ου; οει into οι.

*Present Tense.*

	<i>Stem, τιμα.</i>	<i>Cf. L. am(s)o.</i>	<i>Stem, φιλε.</i>	<i>Cf. L. monéo.</i>	<i>Stem, δουλο.</i>
S. 1.	τιμάω	τιμῶ	φιλέω	φιλῶ	δουλώ
2.	τιμάεις	τιμάῃς	φιλέεις	φιλεῖς	δουλοῖς
3.	τιμάει	τιμάῃ	φιλέει	φιλεῖ	δουλοῖ
D. 2.	τιμάετον	τιμάον	φιλέετον	φιλεῖτον	δουλοῦτον
3.	τιμάετον	τιμάον	φιλέετον	φιλεῖτον	δουλοῦτον
Pl. 1.	τιμάομεν	τιμῶμεν	φιλέομεν	φιλούμεν	δουλοῦμεν
2.	τιμάετε	τιμῶτε	φιλέετε	φιλεῖτε	δουλοῦτε
3.	τιμάουσι(ν)	τιμῶσι(ν)	φιλέουσι(ν)	φιλούσι(ν)	δουλοῦσι(ν)

*Imperfect Tense.*

	<i>Stem, τιμα.</i>	<i>Stem, φιλε.</i>	<i>Stem, δουλο.</i>
S. 1.	ἐτίμαον	ἐφίλουν	ἐδούλουν
2.	ἐτίμαες	ἐφίλεις	ἐδούλους
3.	ἐτίμαε	ἐφίλει	ἐδούλου
D. 2.	ἐτιμάετον	ἐφιλείετον	ἐδουλούετον
3.	ἐτιμάετην	ἐφιλείετην	ἐδουλούετην
P. 1.	ἐτιμῶμεν	ἐφιλούμεν	ἐδουλοῦμεν
2.	ἐτιμάετε	ἐφιλεῖτε	ἐδουλοῦτε
3.	ἐτίμαον	ἐφίλουν	ἐδούλουν

Monosyllabic stems in *ε*, with the exception of *δέω*, I bind, admit only the contraction *ει*. Thus *πλέω*, I swim (*fluito, float*), *πνέω*, I breathe (cf. *πνεῦμα*), *ρέω*, I flow (*rheum*, L. *ruo*), are uncontracted in the 1st sing. and pl. and the 3rd pl. of the present; *πλέω*, *πλέομεν*, *πλέουσιν*, but *πλεῖς*, *πλεῖ* &c.

Some stems in *α* are contracted into *η* instead of *ᾱ*, as *ζάω*, I live (cf. *ζῶον*) contracted *ζῶ*, *ζῆς*, *ζῆ* &c.

#### 110. Exercises on the Contracted Verbs.

Ex. 83. αἰὲν μὲν ὁ Σωκράτης, τί ἐστὶν ἀρετὴ, ἠρώτα, ἐπεὶ δὲ ἄλλοι ἄλλας γνώμας ἔφηναν, τέλος Ἀριστοτέλης μετρίαν ψυχῆς ἕξιν ἀρετὴν ὠνόμασεν. ὡς ῥήτωρ σοφὸς, μεγάλους ῥήμασι μικρὰς γνώμας ἐκόσμει ὁ Γοργίας. Ζεφύρου πνεῦμα κοιμᾷ τὴν τῶν κυμάτων ὀργήν. Οἱ Ἀθηναῖοι νικῶσι τῇ μάχῃ καὶ τῆς πόλεως κρατοῦσιν. Νικίαν καὶ τοὺς στρατιώτας πάντα ἤδη πανταχόθεν ἐλύπει. τὴν δίκην καὶ τὰ θεῖα πάντα ἐπάτουν οἱ ἀσεβέστατοι. πέντε καὶ εἴκοσι ναῦς πληροῦσιν οἱ στρατηγοὶ καὶ πλέουσιν οἴκαδε. τέως μὲν εὐδαιμόνως ἔζη ὁ Κροῖσος καὶ τὴν ἑαυτοῦ γῆν ᾔκει, ἔπειτα θεῶν φθόνος ἔλαβεν αὐτόν. οἱ ποιηταὶ λέγουσιν ὅτι πάντων μάλιστα ἀλλήλους ἐφιλείτην Πυλάδης καὶ Ὀρέστης.

Ex. 84. We ask justice, not pity; our pay, not a gift. The Spartans were neither fleeing themselves, nor allowing others (to flee). We

count worthy of honour those who honour old-age. From thence flow many springs (*πηγή*) of pure water. All the young among (*lit.* of) the Athenians were then absolutely breathing fire. We all seek happiness, but only he who practises virtue is truly happy. Cimon the son of Miltiades was freeing those whom the Persians had enslaved. Some of the philosophers say that the blood, others that the breath, is that with which we think (*φρονέω*), but the best agree with Plato, that (*ὡς*) the soul is no part of the body, but something divine and immortal, which inhabits and moves the whole body.

#### XV. VERBS IN -ω. INDICATIVE MOOD.

##### PASSIVE VOICE.

##### 111. *Formation of Tenses.*

The tenses of the Passive Voice may be distributed into four classes according to their formation: (1) the Present and Imperfect, which are connected in form with the Pres. Active; (2) the Perfect, Pluperfect, and Future Perfect, or Paulo Post Future, which are connected in form with the Perfect Active; (3) the 1st Aorist and 1st Future, which are formed from the verbal stem with the stem vowel modified as in the Perfect; (4) the 2nd Aorist and 2nd Future which follow the pure verbal stem.

The tenses of the Passive Voice, as those of the Active, are all strictly speaking formed from

the Verbal Stem, but as the same modifications of the verbal stem appear in several of the tenses, it is practically more convenient to consider these modifications to be made once for all in some one tense, and to derive the allied tenses from this, *e. g.* the Pres. Pass. from the Pres. Act., the Perf. Pass. from Perf. Act. &c.

112. *Present and Imperfect Indicative Passive.*

The Pres. Ind. Pass. is formed from the Pres. Ind. Act. by changing the final *ω* into *ομαι* as λύ-ομαι, I am loosed, or being loosed.

The Imp. Ind. Pass. is formed from the Pres. Ind. Passive by prefixing the Augment, and changing *μαι* into *μην*, as λύο-μαι, ἐ-λυό-μην, I was being loosed.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>Pres.</i>	1. λύομαι	λυόμεθον	λυόμεθα
	2. λύῃ or -ει	λύεσθον	λύεσθε
	3. λύεται	λύεσθον	λύονται.
<i>Imp.</i>	1. ἐλυόμην	ἐλυόμεθον	ἐλυόμεθα
	ἐλύου	ἐλύεσθον	ἐλύεσθε
	ἐλύετο	ἐλύεσθην	ἐλύοντο

The 2nd sing. of the Pres. is contracted from the older form λύε(σ)αι, the 2nd sing. of the Imp. from ἐλύε(σ)ο. The connexion of the terminations of the three persons of the singular with the pronominal roots is plainly seen in λύο-μαι, ἐλυό-μην, cf. με; λύεσαι, ἐλύε-σο, cf. σε; λύε-ται, ἐλύε-το, cf. το.

The 3rd sing. and 1st and 3rd pl. of the pres. may be compared with the L. solv-itur, solv-imur, solv-untur.

[Write out the Pres. and Imp. Pass. of *τίπτω*, *λέγω*, *πείθω*, *ἀγγέλλω*.]

### 113. *Perfect, Pluperfect and Future Perfect of the Passive Voice.*

The Perf. Ind. Pass. is formed from the Perf. Ind. Act. by changing the final *κα* into *μαι*, wherever the Active preserved the final *κα* with characteristic unaltered, as *λέλυ-κα*, *λέλυ-μαι*, I have been loosed.

But in the mute conjugations where the characteristic was altered or dropped before *κα* the rule is modified as follows.

*Labials.* *φα* into *μαι*.

*φα* for  $\begin{Bmatrix} \pi\kappa\alpha \\ \beta\kappa\alpha \\ \phi\kappa\alpha \end{Bmatrix}$  is changed into *μαι* for  $\begin{Bmatrix} \pi\mu\alpha\iota \\ \beta\mu\alpha\iota \\ \phi\mu\alpha\iota \end{Bmatrix}$

*Perfect Active.*

*τέτυφα* = *τετυπ-κα*

*τέτριφα* = *τετριβ-κα*

*γέγραφα* = *γεγραφ-κα*

*Perfect Passive.*

*τέτυμμαι* = *τετυπ-μαι*

*τέτριμμαι* = *τετριβ-μαι*

*γέγραμμαι* = *γεγραφ-μαι*

*Gutturals.* *χα* into *γμαι*.

*χα* for  $\begin{Bmatrix} \kappa\kappa\alpha \\ \gamma\kappa\alpha \\ \chi\kappa\alpha \end{Bmatrix}$  is changed into *γμαι* for  $\begin{Bmatrix} \kappa\mu\alpha\iota, \text{ as} \\ \gamma\mu\alpha\iota \\ \chi\mu\alpha\iota \end{Bmatrix}$

*Perfect Active.*

πέπλεχα = πεπλεκ-κα

τέταχα = τεταγ-κα

ἦρχα = ἦρχ-κα

*Perfect Passive.*

πέπλεγμαι = πεπλεκ-μαι

τέταγμαι = τεταγ-μαι

ἦργμαι = ἦρχ-μαι

*Dentals.* κα into σμαι.

In this conjugation the characteristic, which was omitted in the active before κα, reappears in the form of σ before μαι, as

*Perfect Active.*

ἤνυκα = ἤνυτ-κα

ἐρήρεικα = ἐρηρειδ-κα

πέπεικα = πεπειθ-κα

*Perfect Passive.*

ἤνυσμαι = ἤνυτ-μαι

ἐρήρισμαι = ἐρηρειδ-μαι

πέπεισμαι = πεπειθ-μαι

The Liquid and Vowel conjugations form the Perfect regularly, except that verbs in ν if they have retained ν (γ) before κα in the Pf. Act., as φαίνω (*st.* φαν), Pf. Act. πέφαγ-κα, change γκα into σμαι in the Pf. Pass., πέφασ-μαι. Also Vowel Verbs sometimes change κα into σμαι instead of μαι, as κελεύω, Pf. Act. κεκέλευ-κα, Pf. Pass. κεκέλευ-σ-μαι.

The Pluperfect Passive is regularly formed from the Perfect Passive as the Imperfect from the Present, by changing μαι into μην and prefixing the augment. Pf. λάλυ-μαι, Plp. ἐ-λελύ-μην, I had been loosed.

The Future Perfect is formed by adding σομαι to the verbal stem and prefixing the reduplication, as λύνω, *st.* λυ, Fut. Pf. λε-λύ-σομαι, I shall have been loosed; but as the characteristic of the

mute verbs undergoes the same modifications before the termination *-σμαι* as it does before the termination *-σαι* of the 2nd Sing. Pf. Ind. Pass., the shortest way of getting at the Fut. Perf. is to change the *-αι* of this into *-ομαι*, as Pf. Pass. *πέπλεγμαι*, 2nd Sing. *πέπλεξ-αι*, Fut. Perf. *πεπλέξομαι*.

N.B. The Active Voice in Greek and the Passive Voice in Latin have no form for the Fut. Perf. Its place is supplied in both by means of a periphrasis with the Participle and the Substantive Verb.

**114. Numbers and Persons of the Perfect, Pluperfect, and Future Perfect, Indicative Passive.**

The regular personal endings of the Perf. are shown in the Perf. of *λύω*.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. <i>λέλυ-μαι</i>	<i>λελύ-μεθον</i>	<i>λελύ-μεθα</i>
2. <i>λέλυ-σαι</i>	<i>λέλυ-σθον</i>	<i>λέλυ-σθε</i>
3. <i>λέλυ-ται</i>	<i>λέλυ-σθον</i>	<i>λέλυ-νται</i>

But they undergo considerable modifications in the three mute conjugations as shown below. [The Dual is not given, as it is easy to supply it from the Plural.]

*Labials.*

- S. 1. *γέγραμμαι* for *γεγραφ-μαι*  
 2. *γέγραψαι* for *γεγραφ-σαι*  
 3. *γέγραπται* for *γεγραφ-ται*

- P. 1. γεγράμμεθα for γεγραφ-μεθα  
 2. γέγραφθε for γεγραφ-σθε  
 3. periphrasis for γεγραφ-νται

*Gutturals.*

- S. 1. πέπλεγμαι for πεπλεκ-μαι  
 2. πέπλεξαι for πεπλεκ-σαι  
 3. πέπλεκ-ται  
 P. 1. πεπλέγμεθα for πεπλεκ-μεθα  
 2. πέπλεχθε for πεπλεκ-σθε  
 3. periphrasis for πεπλεκ-νται

*Dentals.*

- S. 1. πέπεισμαι for πεπειθ-μαι  
 2. πέπεισαι for πεπειθ-σαι  
 3. πέπεισται for πεπειθ-ται  
 P. 1. πεπείσμεθα for πεπειθ-μεθα  
 2. πέπεισθε for πεπειθ-σθε  
 3. periphrasis for πεπειθ-νται

The periphrasis employed for the 3rd pl. in consonantal stems, owing to the difficulty of pronunciation, is the nom. pl. of the Perfect Participle with *εἰσίν*. The Participle is formed from the 1st Sing. Perf. Ind. by the change of *-μαι* into *-μενος*, *λέλυ-μαι*, *λελύ-μενος*. Thus the periphrastic 3rd Pl. in the case of the three foregoing verbs is *πεπλεγμένοι εἰσίν*, *γεγραμμένοι εἰσίν*, *πεπεισμένοι εἰσίν*, *lit.* they are (having been) woven, &c.

*The rules for the above changes are*

1. Before *μ* every labial becomes *μ*, every guttural *γ*, every dental *σ*.

2. Before  $\sigma$  every dental is omitted, labials combine with  $\sigma$  and become  $\psi$ , gutturals become  $\xi$ .

3. Before  $\tau$  every labial becomes  $\pi$ , every guttural becomes  $\kappa$ , every dental  $\sigma$ .

4. The  $\sigma$  of  $\sigma\theta$  is dropped after consonants. A preceding labial is then changed into  $\phi$ , a guttural into  $\chi$ , a dental into  $\sigma$ ; but a liquid remains unchanged, ἡγγελ-θε for ἡγγελ-σθε, ye have been announced.

The regular personal endings of the Pluperfect are shown in ἐλελύμην.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ἐλελύ-μην	ἐλελύ-μεθον	ἐλελύ-μεθα
2. ἐλέλυ-σο	ἐλέλυ-σθον	ἐλέλυ-σθε
3. ἐλέλυ-το	ἐλελύ-σθην	ἐλέλυ-ντο

These are modified in the consonant conjugations according to the rule given above, as

- S. 1. ἐγεγράμμην for ἐγεγραφ-μην  
 2. ἐγέγραψο for ἐγεγραφ-σο  
 3. ἐγέγραπτο for ἐγεγραφ-το
- P. 1. ἐγεγράμμεθα for ἐγεγραφ-μεθα  
 2. ἐγέγραφθε for ἐγεγραφ-σθε  
 3. γεγραμμένοι ἦσαν for ἐγεγραφ-ντο

The personal endings of the Future Perfect are the same as those of the Pres. and 1st Fut. Pass., λελύσομαι, λελύσῃ or -ει, &c.

[Write out the Perf., Plp., and Fut. Perf.]

Pass. of τρίβω, βλάπτω, ἄρχω, τάσσω, ἀνύτω, κρίνω, παύω.]

115. *First Aorist and First Future,  
Indicative Passive.*

The 1st Aor. Ind. Pass. is formed from the verbal stem by prefixing the augment and adding termination -θην. If the Stem vowel is altered in the Perf., the 1st Aor. follows the Perf. Thus st. λυ, 1st Aor. Pass., ἐλύ-θην, I was loosed. st. τιμα (Pf. τετίμηκα), 1st Aor. Pass., ἐ-τιμή-θην, I was honoured.

In consonantal stems the characteristic is altered before -θην, according to the rules given in § 114, as follows.

*Labials are changed into φ, as*

τρίβω (st. τριβ), ἐτρίφθην for ἐ-τριβ-θην  
τέρπω (st. τερπ), ἐτέρφθην for ἐ-τερπ-θην  
βλάπτω (st. βλαβ), ἐβλάφθην for ἐ-βλαβ-θην

*Gutturals into χ, as*

πλέκω (st. πλεκ), ἐπλέχθην for ἐ-πλεκ-θην  
τάσσω (st. ταγ), ἐτάχθην for ἐ-ταγ-θην

*Dentals into σ, as*

ἀνύτω (st. ἀνυτ), ἡνύσθην for ἡνυτ-θην  
πείθω (st. πιθ, pf. πέπεικα), ἐπεισθην for ἐπειθ-θην  
ψεύδω (st. ψευδ), ἐψεύσθην for ἐψευδ-θην

In the Liquid conjugation the characteristic is unchanged before -θην, as ἀγγέλλω (st. ἀγγελ) ἡγγέλ-θην; except in some of the verbs in ν

which follow the perfect in dropping *ν*, as κρίνω (st. κρινυ, pf. κέκρικα) ἐκρί-θην; τείνω (st. τευν, pf. τέτακα) ἐτά-θην.

In the Vowel conjugation *σ* is often prefixed to *θην*, as in the Pf. Pass., κελεύω, pf. κεκέλευσμαι, 1st Aor. ἐ-κελεύσ-θην.

The First Future is regularly formed from the 1st Aor. by dropping the augment and changing *ν* into *σομαι*, as ἐ-λύθη-ν, λυθή-σομαι, I shall be loosed; ἐ-τάχθη-ν, ταχθή-σομαι, I shall be appointed.

#### 116. Numbers and Persons of the First Aorist and First Future.

The personal endings of the Future are the same as those of the Present Passive.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λυθήσομαι	λυθησόμεθον	λυθησόμεθα
2. λυθήσῃ or -ει	λυθήσεσθον	λυθήσεσθε
3. λυθήσεται	λυθήσεσθον	λυθήσονται

Those of the First Aorist resemble the Historical tenses of the Active Voice.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ἐλύθην		ἐλύθημεν
2. ἐλύθης	ἐλύθητον	ἐλύθητε
3. ἐλύθη	ἐλυθήτην	ἐλύθησαν

[Write out the 1st Aor. and 1st Fut. Ind. Pass. of γράφω, φιλέω, κρύπτω, πράσσω, ἄρχω, φράζω, αἶρω, φαίνω.]

117. *Second Aorist and Second Future Indicative Passive.*

As in the Active Voice, the 2nd Aor. and 2nd Fut. are merely rarer forms of Aor. and Fut. confined to the oldest verbs. The 2nd Aor. Pass. is formed from the pure verbal stem by prefixing the augment and adding the termination *ην*, as *τύπτω* (*st. τυπ*) *ἐ-τύπ-ην*, I was struck. As in the case of the Active, when the stem-vowel is *ε*, it is sometimes changed into *α*, as *σπείρω* (*st. σπερ*) 2nd Aor. *ἐσπάρην*; *τρέφω* (*st. τρεφ*) *ἐτράφην*. The personal endings are the same as those of the 1st Aor. Pass.

The 2nd Fut. Pass. is formed from the 2nd Aor. as the 1st Fut. from the 1st Aor. by dropping the augment and changing *ν* into *σομαι*, as *ἐ-τύπη-ν*, *τυπή-σομαι*. The personal endings are the same as those of the 1st Fut. Pass.

[Write out the 2nd Aor. and 2nd Fut. Pass. of *γράφω*, *τρίβω*, *σφάλλω*, *βλάπτω* (*st. βλαβ*), *ρίπτω* (*st. ριφ*), *ἀλλάσσω* (*st. ἀλλαγ*), *φαίνω* (*st. φαν*).]

118. *Exercises on the Indicative Passive of Verbs in -ω.*

[N.B. The subject of the Passive Verb is generally the nearer object of the Active as in Latin, *Act. τύπτω τὸν παῖδα*, *Pass. ὁ παῖς τύπτεται*, but sometimes the remoter object, *Act. πιστεύω τῷ παιδί*, *Pass. ὁ παῖς πιστεύεται*.

The Agent is most frequently expressed as in Latin by a preposition ( $\acute{\upsilon}\pi\omicron = ab$ ), but also as in the following exercises by the Dative (the usual construction after the Perfect), *Act.*  $\sigma\upsilon$  ταῦτα πέπραχας, *Pass.* ταῦτα σοὶ πέπρακται.]

Ex. 85. τοῖς τῶν ἄλλων κακοῖς παιδευόμεθα. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν, οἱ δὲ παλαιέτεροι σοφοὶ ὠνομάσθησαν. οὗτοι δικαίως ἀνδρειότατοι κρίνονται, οἱ τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γινώσκουσι. ἐκάστῳ τῶν πολιτῶν τὸ ἴδιον ἔργον ἐτάχθη. τῇ σῇ ἀρετῇ καὶ τῇ σῇ φρονήσει σεσώσμεθα, ὦ βασιλεῦ, πάντων ἂ πέπρακται τὴν χάριν σοὶ ἔχομεν ἅπαντες. τίνες ἐκείνων δικαιότερον πᾶσι τοῖς Ἑλλησι μεμίσηται; οὐχ ὅστις πλεῖστα, ἀλλ' ὅς τὰ βέλτιστα λέγει θαυμασθήσεται. ἐπεὶ τῇ σάλπυγγι ἐσημάνθη, εὐθὺς ἡλαυνον οἱ ἱππεῖς, οἱ δὲ ἄλλοι ὡς τάχιστα δρόμῳ ἔβαινον. τότε δὴ κεκλείσεται ἡ θύρα. ἡ τῶν Συρακοσίων πόλις μεγάλους λιμέσιν ἐκεκόσμητο.

Ex. 86. He who always tells the truth will always be trusted. The whole race of our ancient masters has been destroyed. The enemy are being pursued in all directions. The brave will remain there where they have been placed (*τάσσω*), and will never leave their ranks. Men are often more injured by evil counsel than by weakness or cowardice. This is the place where Sophocles is buried (*perf.*). The occasion (*καιρός*) was such as shows who have been best educated, and who are the wisest and bravest.

Of the Grecian poets Homer and Æschylus and Sophocles are most admired. Of the cities of Sicily, Naxos was first founded by the Chalcidians (Χαλκιδεῖς) and afterwards Syracuse by the Corinthians. Whatever your friend shall command shall be (*lit.* have been) done.

Ex. 87. τότε πρῶτον τὰ ἡμέτερα δόρατα συγγενεῖ αἵματι ἐβάφη. ἐνταῦθα πολλὰ μὲν χρήματα καὶ ἱμάτια ἐκλάπη, πολλὰ δὲ καὶ ἐφθάρη ἅπλως. οὐποτε ἐκεῖνος κακὸς φανήσεται ἀμφοτέρωθεν μάτην ἐρρίψαν οἱ λόγοι. πάντες κοιμηθήσόμεθα, οὐ πάντες δὲ ἀλλαγθήσόμεθα. ἤξει ποτὲ χρόνος, ἐπεὶ οἱ νῦν κάλλιστοι καὶ κράτιστοι πάντες τάφῳ κρυβήσονται. οὐ σοὶ μόνῃ βροτῶν ἄχος ἐφάνη, τέκνον. ὁ μὲν οὖν Ἰουδαῖος τὰ ῥήματα, ἃ ἐνθάδε ἐγράφη, ἐρμηνεύει, καὶ τῷ βασιλεῖ ὅπως αὐτὸς πράξει ὑστερον ἀγορεύει.

Ex. 88. The wretched Olynthians were scattered (σπεῖρω) every where from home. He who injures others will be injured himself. At length thou didst appear (*lit.* wast shown), O dearest light of golden day. When the youth was already all but (ὅσον οὐ) winning (νικάω), he was tript up and the slower runner obtained the prize. When he was seized, the figure of Prôteus was often changed (ἀλλάσσω), at-one-time he appeared a bull, at-another a dog, at-another a bird. They who were nourished by the same mother are now most hostile to each other. No one knows where the great leader was buried.

## 119. Contracted Verbs, Passive Voice, Indicative Mood.

*Present Tense.*

S. 1. τιμάομαι	τιμῶμαι	φιλέομαι	φιλῶμαι	δουλόμαι	δουλοῦμαι
2. τιμάγῃ οἱ -ει	τιμᾷ	φιλέγῃ οἱ -ει	φιλῇ οἱ -εῖ	δουλόγῃ οἱ -ει	δουλοῖ
3. τιμάεται	τιμᾶται	φιλέεται	φιλεῖται	δουλόεται	δουλοῦται
D. 1. τιμαόμεθον	τιμώμεθον	φιλεόμεθον	φιλούμεθον	δουλοόμεθον	δουλούμεθον
2. τιμάεσθον	τιμᾶσθον	φιλέεσθον	φιλεῖσθον	δουλόεσθον	δουλούεσθον
3. τιμάεσθον	τιμᾶσθον	φιλέεσθον	φιλεῖσθον	δουλόεσθον	δουλούεσθον
P. 1. τιμαόμεθα	τιμώμεθα	φιλεόμεθα	φιλούμεθα	δουλοόμεθα	δουλούμεθα
2. τιμάεσθε	τιμᾶσθε	φιλέεσθε	φιλεῖσθε	δουλόεσθε	δουλούεσθε
3. τιμᾶνται	τιμῶνται	φιλέονται	φιλούνται	δουλόονται	δουλούνται

*Imperfect Tense.*

S. 1. ἐτιμάομην	ἐτιμῶμην	ἐφιλέομην	ἐφιλῶμην	ἐδουλόομην	ἐδουλοῦμην
2. ἐτιμῶν	ἐτιμῶ	ἐφιλέον	ἐφιλῶ	ἐδουλόον	ἐδουλοῦ
3. ἐτιμάετο	ἐτιμᾶτο	ἐφιλέετο	ἐφιλεῖτο	ἐδουλόετο	ἐδουλούετο
D. 1. ἐτιμαόμεθον	ἐτιμώμεθον	ἐφιλεόμεθον	ἐφιλούμεθον	ἐδουλοόμεθον	ἐδουλούμεθον
2. ἐτιμάεσθον	ἐτιμᾶσθον	ἐφιλέεσθον	ἐφιλεῖσθον	ἐδουλόεσθον	ἐδουλούεσθον
3. ἐτιμάεσθον	ἐτιμᾶσθον	ἐφιλέεσθον	ἐφιλεῖσθον	ἐδουλόεσθον	ἐδουλούεσθον
P. 1. ἐτιμαόμεθα	ἐτιμώμεθα	ἐφιλεόμεθα	ἐφιλούμεθα	ἐδουλοόμεθα	ἐδουλούμεθα
2. ἐτιμάεσθε	ἐτιμᾶσθε	ἐφιλέεσθε	ἐφιλεῖσθε	ἐδουλόεσθε	ἐδουλούεσθε
3. ἐτιμᾶντο	ἐτιμῶντο	ἐφιλέοντο	ἐφιλούντο	ἐδουλόοντο	ἐδουλούοντο

120. *Exercises on the Contracted Verbs.**Passive Voice.*

Ex. 89. Τὸ μὲν πάλαι ἔργον ἡσκέετο, νῦν δὲ λόγος. οἷπερ χθές ἐκράτουν, σήμερον κρατοῦνται, αὔριον δὲ ἴσως κρατήσουσι πάλιν. ὁ μὲν πένης οἰκτείρεται, ὁ δὲ πλούσιος φθονεῖται. τοῖς τῶν φίλων λόγοις οἱ ἀγαθοὶ νικῶνται. φιλοῦνται μὲν οἱ τοὺς ἄλλους φιλοῦσι, μισοῦνται δὲ οἱ μισοῦσιν. ἦν νῦν Σικελίαν καλοῦμεν, πρότερον Τρινακρία ἐκαλεῖτο. τοῖς Λακεδαιμονίοις ἀνδρεία φρονήσεως μᾶλλον ἐτιμᾶτο καὶ ἐθαυμάζετο. οὐχ ἡμεῖς ἀδικούμεθα, ἀλλὰ ἡ πόλις ἀδικεῖται καὶ ὑβρίζεται γε, ἥς πρέσβεις ἤκομεν ἐνθάδε. δικαίως ὑμεῖς, ὦ Ἀθηναῖοι, τῆς καλλίστης τιμῆς ἡξιούσθε, οἳ γε τοιαῦτα ἔργα ἐδράσατε καὶ δουλείαν ἡμύνετε τῇ Ἑλλάδι.

Ex. 90. He who loves others always is, and will be, loved himself. Many are conquered more from their own folly than from the courage or wisdom of their enemies. Italia was formerly called Ausōnia. Not the unjust but the just at last receive the prize and are crowned. All things are sold at Athens, corn and sheep and wine and oil, and the voice of Æschines. Since every vacuum (κενόν) is immediately filled up, the ancients said that a vacuum is hateful to nature. Then (ἄρα) envy is agreed by us (to be) a disease of the mind and a cause of pain to him who envies another. At Athens there was then great

fear of sedition and revolution (πράγματα νεώτερα), all (things) were being moved and disturbed.

#### XVI. MIDDLE VOICE.

##### 121. *Different uses of the Middle.*

Besides the Active and Passive Voices, the Greek verb has a third voice resembling the Passive in many of its inflexions, which is called the Middle Voice as it partakes of the nature of both the others.

The proper force of the Middle Voice is reflexive, to express that the Agent is himself the immediate object of his own action. It may thus stand for the accusative of the Reflexive Pronoun joined to the Active Voice, thus *λούομαι* = *λούω ἐμαυτόν* "I wash myself" or "am washed by myself." It is however more frequently used to express that the agent is, not the immediate, but the remoter object of the action. It will then stand for the Dative of the Reflexive Pronoun, as *ἀμύνομαι* = *ἀμύνω ἐμαυτῷ* "I ward off for myself," "I defend myself." *δουλοῦμαι τινα* "I enslave some one to myself."

Besides these principal uses the Middle has other idiomatic uses which must be learnt by observation. In general it may be said, that the Middle differs from the Active, as it implies an interest in the action on the part of the agent, and thus gives a *subjective* character to what in the Active is *objective*. Thus *ὀρίζω* is strictly "I

limit by outward act,"="I mark out," but the Middle *ὀρίζομαι* is "I limit to myself mentally" = "I define." In many cases however it is mere matter of usage whether the Active or Middle should be employed; just as in other cases it is difficult to decide whether the word employed is to be considered a Middle or a Passive. Several verbs have no Middle Voice, but supply its place by the Active with the Reflexive Pronoun.

We find something analogous to the Middle in the use of several Latin Passives, such as *vertor* I turn myself, *fallor* I deceive myself, *lavor* I bathe. It has even been maintained that this was the original force of the Passive both in Latin and Greek, and that the common Passive use is merely derivative as in the case of the French Reflexive verb. Compare such phrases as 'se manger,' 'se trouver,' 'se faire.'

122. *First and Second Aorist and Future of the Indicative Middle.*

The only forms peculiar to the Middle Voice in Greek are those for the Future and Aorist, and even the Future is often used with a passive signification. The Present, Imperfect, Perfect, and Pluperfect are the same as those of the Passive.

The Fut. Mid. is formed from the Fut. Act. by changing *ω* into *ομαι* as *λύσ-ω*, *λύσ-ομαι*, *γράφω*, *γράφ-ομαι*. In the circumflexed Future the meeting vowels are contracted into *ου*, as *φαίνω* Fut

Act. (φανέω) φανῶ, Fut. Mid. (φανέομαι) φανοῦμαι, so ἐλπιδῶ, ἐλπιούμαι.

The 1st Aor. Mid. is formed from the 1st Aor. Act. by adding the termination *μην*, as ἔλυσα ἐλυσά-μην, ἔφηνα, ἐφηνά-μην. When the 2nd Aor. is used it is formed by changing the final *ν* of the 2nd Aor. Act. into *μην*, as ἔβαλο-ν ἐβαλό-μην.

The personal endings of the regular Fut. are the same as those of the Pres. λύομαι; those of the circumflexed Fut. are like the Pres. φιλοῦμαι.

The personal endings of the 2nd Aor. are the same as those of the Imp. ἐλνόμεν.

The personal endings of the 1st Aor. are shown in ἐλυσάμην.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1. ἐλυσάμην	ἐλυσάμεθον	ἐλυσάμεθα.
2. ἐλύσω	ἐλύσασθον	ἐλύσασθε.
3. ἐλύσατο	ἐλυσάσθην	ἐλύσαντο.

The 2nd sing. ἐλύσω is contracted from ἐλύσας for ἐλύσαςο.

[Write out in full the tenses of the Indicative Middle of γράφω and ἀγγέλλω, and the 2nd Aor. Ind. Mid. of πείθω and βάλλω.]

### 123. *List of Middles.*

[The following list of Middles will serve to illustrate the various idiomatic uses of this voice. Some of them might also be explained as Passives.]

ἄγωμαι, I lead for myself, marry = L. duco.

αἰρέομαι, I take for myself, choose.

*αἶρωμαι*, I take up for myself, undertake.

*αἰσχύνομαι*, I shame myself, feel shame, reverence,  
*τινά.*

*αἰτέομαι*, I ask from the heart, entreat.

*ἄπτομαι*, I fasten myself to, cling to, grasp, *τινός.*

*ἄρχομαι*, I begin, *τινός* (more common than the  
Act. in this sense).

*βουλεύομαι*, I counsel myself, deliberate.

*γεύομαι*, I taste, *τινός.* Act. *γεύω*, I give to taste  
(L. *gustus*, *gusto*).

*γράφομαι*, I note down for myself, get written  
down, indict, *τινά.* Cf. *γραφή.*

*διδάσκομαι*, I have some one taught, *τινά.*

*δουλόομαι*, I enslave to myself.

*εὔρισκομαι*, I find for myself, procure.

*ἔχομαι*, I hold myself to, lay hold of, *τινός.*

*κοιμάομαι*, I lull myself to rest, fall asleep.

*κομίζομαι*, I get back for myself, recover.

*κόπτομαι*, I beat myself, bewail, *τινά.* Cf. L.  
*plango.*

*λανθάνομαι*, I escape myself, forget, *τινός.*

*λύομαι*, I get loosed, I ransom.

*μισθόομαι*, I get let out, hire.

*παύομαι*, I stop myself, cease.

*πείθομαι*, I yield, obey, believe, *τινί.*

*πλανάομαι*, I wander.

*ποιέομαι*, I make to myself, esteem. Also in  
periphrases, π. *πόλεμον*, I wage war, &c.

*σέβομαι*, I feel awe, I worship, *τινά.* (More com-  
mon than the Act.)

στέλλομαι, I get myself ready, set out.

στεφανόομαι, I crown myself.

τάσσομαι, I arrange myself, draw up.

τρέπομαι, I turn myself. 1st Aor., I turned from myself, put to flight.

φαίνομαι, I show myself, appear.

φέρομαι, I carry off for myself, gain.

φοβέομαι, I feel terror, am afraid of, fear, *τινά*.

φυλάσσομαι, I guard myself, I guard against,  
I shun, *τινά*.

χρίομαι, I anoint myself, or, for myself.

#### 124. Exercises on the Middle Voice.

Ex. 91. τοιαῦτα ἐβούλευσεν ὁ Φωκίων, ὕστερον δὲ καὶ οἱ ἄλλοι ἐβουλεύοντο καὶ οὐδαμῶς ἐπείθοντο αὐτῷ. ἡμεῖς μὲν ἔωθεν ἐστειλάμεθα, οἱ δὲ πολέμιοι, ὥς ἔμαθον τὴν ὁδὸν, καὶ αὐτοὶ οὐδὲν ἥσσουν ἐτάξαντο. πῶς γὰρ οὐκ ἀδικώτατος εἶ, ὃς νέαν καὶ καλὴν γέρον ἄγει; πόλεμον αἰρόμεθα, ὃ ἄνδρες, δεινότατον καὶ μέγιστον καὶ οὐχ οἶον τὸ πρὶν ἡρόμεθα. τίνα μᾶλλον τούτου στρατηγὸν αἰρησόμεθα ὃς τὰ τῆς πόλεως ἡμῖν ὥρθωσε. ὅστις ἄρα τοὺς πολίτας δουλώσεται καὶ ὥς ἀληθῶς τύραννος φανέεται, τοῦτον ὑμεῖς μακάριον νομιεῖτε. οὕτως οὖν πάνυ ἐκρατήθησαν τότε οἱ Ἀθηναῖοι, ὕστερον δὲ οὐ πολὺ τὴν ἀρχὴν ἐκομίσαντο πάλιν. ἄξιον μισθὸν φέρεσθε τῆς πρὶν ἀργίας τε καὶ δειλίας. αἰτεῖτε καὶ οὐ λαμβάνετε ὅτι κακῶς αἰτείσθε. ὃ πάντων ἀθλιώτατε, ὃς τοὺς μὲν

ἐχθροὺς εὖ ποιεῖς, τοὺς δὲ φίλους αὐτὸν ἐχθίστους πεποιήσαι. αἰεὶ μὲν, ὦ Πολύκρατες, τὸν φθόνον ὡς ἀνὴρ σώφρων ἐφυλάξω, τὴν δὲ μοῖραν ὁμῶς οὐδεὶς βροτῶν πέφυγε. ἐνταῦθα οἱ μὲν Ἀργεῖοι οἴκαδε ἐτρέποντο, οἱ δὲ Ἀθηναῖοι ἔμενον ἔτι καὶ τοὺς βαρβάρους ἐτρέψαντο.

Ex. 92. The goddess clung to the knees of Vulcan and entreated a gift. Why does Char-mides have his son taught (to be) a good horse-man, but not a good citizen? He is such an one as (*lit.* who) reverences neither his parents nor his king but loves and admires himself alone. He has never tasted true pleasure who has not shunned pleasure. The horsemen were next (*lit.* held themselves) to the hoplites. When we (had) bathed and anointed we began our dinner, but as soon as we tasted the wine which the barbarians brought, immediately we were all falling asleep. Anytus and Mēlitus indicted Socrates and persuaded the people that he was (*lit.* is) worthy of death. Prōmētheus was always benefiting mortals, but he was only procuring pains and toils for himself (as) a reward for his humane disposition (*τρόπος*). The Syrians do not even yet forget the death of Adōnis, but still even now bewail him. We ransomed our friends whom the enemy were guarding, and at the same time we recovered the dead bodies. Iphicratēs hired the army of Charidēmus, for this Charidēmus used to let-out

himself and his soldiers. The Syracusans esteemed their victory a great thing and crowned themselves, for before they were afraid of the Athenians.

### 125. *Deponent Verbs.*

Deponent verbs are properly Middles which have no corresponding Active form. Sometimes they have only the Passive form of the Aorist, and use this in a Middle sense; they are then called Passive Deponents. At other times they have both the Middle and Passive forms of the Aorist. In this case the Passive form generally retains a Passive signification. This is sometimes the case with the Perfect also.

### 126. *List of Deponents.*

*αἰτιόμαι*, I accuse, *τινός*, of something. Cf. *αἰτία*.

*ἄλλομαι*, I leap (L. *salio*).

*ἀσπάζομαι*, I salute, embrace (*Aspasia*).

*βιάζομαι*, I force. Cf. *βία*.

*δέχομαι*, I receive. Cf. *δεξία*.

*ἔπομαι* (imp. *εἰπόμην*), I follow, *τινί* (L. *sequor*).

*ἐργάζομαι* (imp. *εἰργαζόμην*), I work. Cf. *ἔργον*.

*εὐχομαι* (imp. *ἠύχ-* or *εὐχ-όμην*), I pray. Cf. *εὐχή*.

*ἡγέομαι*, I guide, lead, *τινος* or *τινί*, I regard, think = L. *duco*. Cf. *ἡγεμών*.

*ἡδομαι*<sup>1</sup>, I enjoy, *τινί*. Cf. *ἡδονή*.

*θεάομαι*, I behold. Cf. *θέα*.

<sup>1</sup> A passive deponent.

ἰάομαι, I heal. Cf. ἰατρός.

κτάομαι, I acquire. Perf. κέκτημαι, I possess. Cf. κτήσις.

λογίζομαι, I reckon. Cf. λόγος.

μέμφομαι, I blame (*Mopus*).

μιμέομαι, I imitate. Cf. μίμησις.

χαρίζομαι, I gratify, indulge, favour, τινί. Cf. χάρις.

χράομαι, I use, τινί. Cf. χρήσις. (Contraction in η like ζάω.)

### 127. Exercises in Deponent Verbs.

EX. 93. Δικαίως τούτους λυπηροτάτους ἡγούμεθα, οἵτινες τοὺς ἄλλους αἰτιῶνται ἀεὶ, τῶν δὲ σφετέρων ἁμαρτιῶν λανθάνονται. πάντως σοὶ χαριεῖται ὁ βασιλεὺς, τῷ σὺ γὰρ πατρὶ ἰάθη ποτέ. ἐπειδὴ τὴν θάλασσαν ἐθεάσαντο, εὐθὺς ἦσθησαν θαυμαστῶς καὶ ἡσπάσαντο ἀλλήλους ἅπαντες. οὐκ ἐβιάσθην ἀλλὰ ἐκὼν εἰπόμην καὶ ἐχαρίζομην τῷ ἀνθρώπῳ. ποίους βροτοὺς ἐθεασάμεθα τότε, ὦ φίλε, πανταχῇ γὰρ ἐστρέφοντο καὶ ἤλλοντο καὶ πᾶν σχῆμα ἐμιμοῦντο τοῖς σώμασιν. σχεδὸν γὰρ πάντες οἱ ῥήτορες ἀδίκως τῇ τέχνῃ ἐχρῶντο, ὅμως δὲ οὐ τὴν τέχνην ἐμέμψαντο ἀλλ' αὐτοὺς τοὺς ἀνθρώπους οἱ ὡς ἀληθῶς φιλόσοφοι. πολλὰ ἄδिका καὶ ἀσεβῆ εἰργαστο ὁ ἀνὴρ ἐκείνος. πλείονα καὶ θαυμαστότερα ἔργα οἱ νῦν ἢ οἱ πρότερον εἰργασμένοι εἰσίν. τῷ μὲν Εὐριπίδῃ τὰ μὲν καλῶς εἰργασταὶ τῶν δραμάτων, τὰ δὲ κακῶς, τοῦ δὲ Σοφοκλέους πάντα κάλλιστά ἐστιν.

Ex. 94. They never blamed themselves, but always thought the state or the laws or the rulers the cause of their own errors and troubles (*πρόνος*). There are who think the gods harsh and terrible, and so pray to them as to enemies from fear, but there are who think them kind and gracious, and pray to them piously as to wise and powerful friends. Men naturally follow and imitate their superiors and lead and force their inferiors. We not only use our senses, but we also enjoy their use. The enemy were reckoned (to be) not less than 10,000 hoplites. When he had reckoned up all the evils of life, the wretched man prayed to the gods (for) death. Whether is he worthy of greater punishment who forced the citizens or he who bribed them (*lit.* was persuading by money)? I never enjoyed anything more than this spectacle. In vain have we used sacrifices and prayed to the gods; they favour the enemy and do not hear our prayers.

XVII. VERBS IN *-μι*.

The verbs in *-μι* differ from the verbs in *-ω* in the Pres. Imperf. and 2nd Aor. They are comparatively few in number, but they belong to the most ancient roots, and for this and other reasons are considered to preserve the oldest forms of the Greek verbal inflexions. Compare the Latin verbs *sum* and *inquam*.

Verbs in -μ are subdivided according to the characteristic into stems in α (στα), stems in ε (θε), stems in ο (δο), stems in υ (δευκνυ).

### 128. Formation of Tenses.

The Present is formed from the stem by adding the termination -μ and lengthening the stem-vowel, and in some monosyllabic stems by the reduplication of the initial consonant with ι, thus

st. στα. Pres. ἵσται-μ (for σι-σται-μ), I make to stand, set up (L. *sto*, *si-sto*). Cf. στάσις.

st. θε. Pres. τίθται-μ (for θι-θται-μ), I put (*deem*). Cf. θέσις.

st. δο. Pres. δίδω-μ, I give (L. *do*). Cf. δόσις, δῶρον.

st. δευκ(νυ). Pres. δείκνυ-μ, I show (L. *dico*, *digitus*, *para-digm*).

The verbs in -νυμ insert the syllable νυ between the pure verbal stem and the termination; if the pure stem ends with a vowel the ν is doubled, thus, pure stem δευκ. gives the present δείκ-νυμ, but the pure stem κερα gives κερά-νυμ, I mix.

The Imp. is formed from the Pres. by prefixing the augment and changing the termination μ into ν, as τίθται-μ, ἐ-τίθται-ν.

The 2nd Aor. is formed from the verbal stem by prefixing the augment, lengthening the stem

vowel and adding *ν*, as *st. θε*, 2nd Aor. *ἔ-θη-ν*. Verbs in *-νυμι* have generally no 2nd Aor.

All other tenses follow the *ω* conjugation and are formed from the verbal stem thus :

*st. στα.* (στάω), *fut. στήσω.*

*st. θε.* (θέω), *fut. θήσω.*

*st. δο.* (δόω), *fut. δώσω.*

*st. δεικ.* (δείκω), *fut. δείξω.*

Even in tenses which properly belong to the conjugation in *μι* we occasionally meet with forms which belong to the conjugation in *ω*, as if from *τιθέω*, &c.

129. Indicative Active in -μι.

*Present.*

<i>Sing.</i> 1.	ἵστημι	τίθημι	δίδωμι	δείκνυμι
2.	ἵστης	τίθης	δίδως	δείκνυς
3.	ἵστησι	τίθησι	δίδωσι	δείκνυσι
<i>Dual.</i> 2.	ἵσταντον	τίθετον	δίδοτον	δείκνυτον
3.	ἵσταντον	τίθετον	δίδοτον	δείκνυτον
<i>Plur.</i> 1.	ἵστανμεν	τίθεμεν	δίδομεν	δείκνυμεν
2.	ἵσταντε	τίθετε	δίδοτε	δείκνυτε
3.	ἵστανσι(ν)	τιθέασι(ν)	διδόασι(ν)	δεικνύασι(ν)
			or	δεικνύουσι(ν)

*Imperfect.*

<i>Sing.</i> 1.	ἵστην	ἐτίθην	ἔδιδων	ἔδεικνυν
2.	ἵστης	ἐτίθης	ἔδιδως	ἔδεικνυς
3.	ἵστη	ἐτίθη	ἔδιδω	ἔδεικνυ

<i>Dual.</i> 2.	ἴσταντο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
3.	ἰσάτην	ἐτιθέτην	ἐδιδότην	ἐδεικνύτην
<i>Plur.</i> 1.	ἴσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
2.	ἴσάτε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
3.	ἴσασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

*Second Aorist.*

				<i>st. f.v. Cf. φύσις.</i>
<i>Sing.</i> 1.	ἔστην	{ ἔθην }	{ ἔδων }	ἔφυν
2.	ἔστης	{ ἔθης }	{ ἔδως }	ἔφυσ
3.	ἔστη	{ ἔθῃ }	{ ἔδω }	ἔφῃ
<i>Dual.</i> 2.	ἔστητον	ἔθετο	ἔδοτο	ἔφῃτον
3.	ἐστήτην	ἐθέτην	ἐδότην	ἐφύτην
<i>Plur.</i> 1.	ἔστημεν	ἔθεμεν	ἔδομεν	ἔφυμεν
2.	ἔστητε	ἔθετε	ἔδοτε	ἔφυτε
3.	ἔστησαν	ἔθεσαν	ἔδοσαν	ἔφυσαν

*Tenses which follow the -ω conjugations.*

<i>Fut.</i>	στήσω	θήσω	δώσω	δείξω
<i>1 Aor.</i>	ἔστησα	ἔθηκα	ἔδωκα	ἔδειξα
<i>Perf.</i>	ἔστηκα	τέθεικα	δέδωκα	δέδειχα
<i>Plp.</i>	εἰστήκειν	ἐτεθείκειν	ἐδεδώκειν	ἐδεδείκειν.
	or			
	ἑστήκειν			

The forms in brackets are not in use in Attic. The singular of the Imp. generally follows the ω conjugation in τίθημι and δείκνυμι, and always in δίδωμι, e. g. ἐτίθουν ἐτίθεις, ἐδίδουν ἐδίδους, ἐδείκνυν ἐδείκνυες.

The verbs τίθημι and δίδωμι employ the

1st Aor. in the Sing. and the 2nd Aor. generally in the Dual and Pl. The shortening of the vowel in the Dual and Pl. of the 2nd Aor. (ἔθετον, ἔδοτον) is irregular. As δείκνυμι has no 2nd Aor., the irregular ἔφυν from Pres. φύω is given as an example of the 2nd Aor. in *υ*. With regard to their meaning, ἔστην and ἔφυν are examples of the intransitive force of the 2nd Aor., *I stood, I grew, or, was born*; while the 1st Aor. retains the transitive sense, ἔστησα *I placed*, ἔφυσα *I produced*. In both verbs the Perfect and Pluperfect have the intransitive force, ἔστηκα *I have taken my stand, I stand*, εἰσθήκειν, *I stood*; πέφυκα, *I am by nature*. The aspirate of ἔστηκα represents the reduplication (σε-στηκα). Besides the regular inflexions of the Perf. we find a shorter form used for the Dual and Pl. of ἵστημι and some other verbs, viz. D. ἑστάτον, Pl. ἑστάμεν, ἑστάτε ἑστάσι, and Plup. ἑστάσαν for ἐστήκεσαν.

[Point out the irregularity in the formation of the Aorists ἔθηκα, ἔδωκα, and the Perfect τέθεικα.]

130. *Passive and Middle of Verbs in -μι. Indicative Mood.*

*Present.*

<i>Sing.</i> 1.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
2.	ἵτασαι	τίθεσαι	δίδοσαι	δείκνυσαι
3.	ἵταται	τίθεται	δίδοται	δείκνυται
<i>Dual.</i> 1.	ἱστάμεθον	τιθέμεθον	διδόμεθον	δεικνύμεθον

	2. ἴστασθον	τίθεςθον	δίδοςθον	δείκνυσθον
	3. ἴστασθον	τίθεςθον	δίδοςθον	δείκνυσθον
<i>Plur.</i>	1. ἰστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	2. ἴτασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3. ἴτανται	τίθενται	δίδονται	δείκνυνται

*Imperfect.*

<i>Sing.</i>	1. ἰτάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
	2. ἴτασο οἱ ἴτω }	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσσο
	3. ἴτατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
<i>Dual.</i>	1. ἰστάμεθον	ἐτιθέμεθον	ἐδιδόμεθον	ἐδεικνύμεθον
	2. ἴτασθον	ἐτίθεςθον	ἐδίδοςθον	ἐδείκνυσθον
	3. ἰτάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
<i>Plur.</i>	1. ἰστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	2. ἴτασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
	3. ἴταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

*2nd Aor. Middle.*

wanting	<i>Sing.</i>	1. ἐθέμην	ἐδόμην	wanting
		2. ἔθου	ἔδου	
		3. ἔθετο	ἔδοτο	
	<i>Dual.</i>	1. ἐθέμεθον	ἐδόμεθον	
		2. ἔθεςθον	ἔδοςθον	
		3. ἐθέσθην	ἐδόσθην	
	<i>Plur.</i>	1. ἐθέμεθα	ἐδόμεθα	
		2. ἔθεσθε	ἔδοσθε	
		3. ἔθεντο	ἔδοντο	

*Tenses which follow the -ω conjugation.*

*Future Middle.*

στήσομαι θήσομαι δάσομαι δείξομαι

*Future Passive.*

σταθήσομαι τεθήσομαι δοθήσομαι δειχθήσομαι

*1 Aor. Middle.*

έστησάμην [έθηκάμην] [έδωκάμην] έδειξάμην

*1 Aor. Passive.*

έστάθην έτέθην έδόθην έδείχθην

*Perfect.*

έσταμαι τέθειμαι δέδομαι δέδευμαι

*Pluperfect.*

έστάμην έτεθείμην έδεδόμην έδεδείμην

The stem-vowel is irregularly shortened in the Perfects *έσταμαι*, *δέδομαι* (Act. *έστηκα*, *δέδωκα*), and in the Aor. *έτέθην* (Perf. *τέθειμαι*). The *θ* of the verbal stem is replaced by *τ* in *έ-τέ-θην* for *έ-θε-θην* as in reduplication, *τέ-θυ-κα* for *θε-θυ-κα*, *τί-θη-μι* for *θι-θη-μι*, &c.

The Passive forms of *ίστημι* have the meaning "I am placed," the Middle "I place myself" or "place for myself," the 1st Aor. Mid. is used only in the latter sense.

131. *List of Verbs in -μι.*

[Most verbs in -μι have special irregularities of their own. Some of the most important of these are given in the following list. It will be noticed that some verbs in the list are deponents.]

## A Verbs.

ὀνίνημι (st. ὀνα), I benefit, help. (*Onesimus*).

Fut. ὀνήσω; 1 A. ὀήσα; Mid. Pres. ὀνίναμαι, I receive help;  
1st Aor. Pass. ὠνήθην.

πρίμπλημι (st. πλα), I fill, τινός, L. -pleo. Cf.  
πλήρης.

A euphonic μ is inserted after the reduplication, πρί-μ-πλημι  
for πρί-πλημι. Cf. L. *rumpo*, st. *rur*.

φημί (st. φα), I say = L. *inquam*. (L. *fari*.) Cf.  
φήμη, προφήτης.

Imp. ἐφη, ἐφησθα, ἐφη, ἐφάτον, &c. Fut. φήσω.

δύναμαι (st. δυνα), I am able. Cf. δύναμις.

Fut. δυνήσομαι; Aor. ἐδυνήθην.

ἐπίσταμαι (st. ἐπιστα), I understand.

Fut. ἐπιστήσομαι; Aor. ἠπιστήθην.

## E Verbs.

ἵημι (st. ἐ), I let go, send, utter (L. *jacio*). Cf.  
εἶμι.

Resembles τίθημι in its irregularities, making 1st Aor. ἦκα;  
Pf. Act. εἶκα; Pf. Pass. εἶμαι. The 3rd Pl. Pres. is  
ἰᾶσι(ν), the Imp. ἴην or ἴειν, ἴεις, &c.; 2nd Aor. (not used  
in Sing.) D. ἔτρον, ἔτην; Pl. εἶμεν, εἴτε, εἴσαν.

Mid. Pres. ἵεμαι, I send myself, I haste; 2nd Aor. εἶμην,  
εἶσο, &c.

## Verbs in νυ.

ζεύγνυμι (st. ζυγ), I yoke, join (*zeugma*, L. *jungo*).  
Cf. ζυγόν.

Fut. ζεύξω; Pf. Pass. ἐξενγμαι; 2nd Aor. ἐζύγην.

κεράννυμι (st. κερα), I mix, temper. (*Crasis*,  
idiosyn-crazy). Cf. κρατήρ.

Fut. κερᾶσω; Pf. Pass. κέκρᾶμαι; 1st Aor. ἐκράθην.

μίγνυμι (st. μιγ), I *mingle* (L. *misceo*).

1st Aor. Pass. ἐμίχθην; 2nd Aor. ἐμίγην.

ὀλλυμι (st. ὀλ), I *destroy, lose* (Ap-*ollyon*).

Transitive sense. Fut. ὀλώ; 1st Aor. ὤλεσα; Pf. ὀλώλεκα.

Intransitive sense. Mid. Pres. ὀλλυμαι; Fut. ὀλοῦμαι; 2nd Aor. ὤλόμην; 2nd Pf. ὤλωλα = I am ruined.

ὀμνυμι (st. ὀμ, ὀμο), I *swear*.

Fut. Mid. ὀμῶμαι; 1st Aor. Act. ὤμοσα; Pf. ὀμώμοκα.

πήγνυμι (st. παγ), I *fix* (peg, L. *pango*).

Pass. become stiff, freeze; 2nd Aor. ἐπάγην; 2nd Perf. πέπηγα.

ῥήγνυμι (st. ῥαγ), I *break* (wreck, cata-ract, L. *frango*).

2nd Pf. ἐρρώγα, have burst forth; 2nd Aor. Pass. ἐρράγην.

ῥώννυμι (st. ῥο), I *strengthen* (L. *robur*).

Pf. Pass. ἐρρώμαι, I am strong.

σβέννυμι (st. σβε), I *extinguish* (A-*sbestos*).

Fut. σβέσω; 2nd Aor. ἐσβην, intransitive.

στορέννυμι or στρώννυμι (st. στορ), I *strew* (L. *sterno*).

Fut. στορέσω or στρώσω.

*Verbs not included in the above classes.*

εἶμι (st. ἶ), I *am going* (used as Fut.), (L. *eo, iter*).

Cf. ἴημι.

Pres. εἶμι, εἶ, εἶσι(ν), ἔτον, ἔτον, ἔμεν, ἔτε, ἔασι(ν).

Imp. ἔειν or ἔα, ἔεις, ἔει, ἔειτον, ἔείτην, ἔειμεν or ἔιμεν, ἔειτε or ἔιτε, ἔεσαν.

κεῖμαι (st. κει), I *lie*. (Used as Passive of τίθημι.)

Cf. κοιμάω.

Inflected like the Pf. Pass. of τίθημι, κεῖσαι, κείται, &c.

Fut. κείσομαι.

οἶδα (*st. id* for *Fiδ*), I know (*L. video, wit, wot*).

This is a Perf. formed like λείπα (*st. λιπ*). Cf. the Latin Defectives *odi, cœpi, &c.*

Perf. οἶδα, οἶσθα, οἶδε(ν), ἴστων, ἴσμεν, ἴστε, ἴσῃσι(ν).

Plp. ἦδεν or ἦδη, ἦδισθα, ἦδει(ν), ἦδειτον, ἦδείτην, ἦδμεν, ἦδετε, ἦδεσαν.

### 132. Exercises in the Verbs in -μι.

Ex. 95. σοφωτάτους νόμους ἐθέτην Μίνως καὶ Λυκούργος. οἱ Πλαταιεῖς ἐκράτησαν τῇ μάχῃ καὶ τρόπαιον ἔστησαν. οἱ Φοίνικες ἐκόντες ἑαυτοὺς Πέρσαις ἐδεδώκεσαν. τῶν Ἑλληνικῶν πόλεων πρώτη ἡ τῶν Ἀθηναίων νόμους ἔθετο. Μηδεῖα Ἰάσωνι φάρμακον ἔδωκεν ᾧ τὴν τε ἀσπίδα καὶ τὸ σῶμα ἔχρισεν. οὐχ οἱ ἄνθρωποι ἀλλ' οἱ θεοὶ τοῖς ἀνθρώποις τοὺς τῶν πόλεων νόμους τεθείκασιν. οἱ θεοὶ νίκην ἡμῖν διδόασιν. ἀνδρὸς νοῦν οἶνος ἔδειξεν. ὅσα ὑμεῖς δίδοτε, ἡδέως ἐγὼ δέχομαι. Ἡράκλειτος ἔλεγεν ὅτι οὐδέποτε οὐδὲν ἔστηκεν ἀλλ' αἰεὶ πάντα κινεῖται καὶ ρεῖ. ἐνταῦθα ἔστημεν καὶ ἐθεασάμεθα τὴν μάχην.

Ex. 96. Zeus appoints (τίθημι) all things as (ὅπη) is best. Minōs laid down (τίθημι) for the Cretans (Κρής, Κρητός) laws which his father Zeus had given him. He who orders (*lit.* inhabits) his own house well, will also settle (τίθημι) well the affairs of the state. Many account (τίθημι, *mid.*) the pleasures of the belly (the) measure of happiness. Agēsilaus set up (*mid.*) a trophy when he (had) put-to-flight the enemy. The trumpets gave the signal of battle. Prōmētheus the (son)

of Iapētus steals and gives to mortals the fire of the gods. These barbarians do not even show the way or give water to any stranger. How shall he put right (εὔ) the affairs of the state, who has not even ordered his own house right?

Ex. 97. ἵππους ἔξευξε πρῶτος Ἑριχθόνιος. ἡ αἰδὼς μέγα βλάπτει καὶ μέγα ὀνίνησι τοὺς ἀνθρώπους. πάντες ἂ ἐπίστανται ῥᾶστά τε καὶ τάχιστα καὶ κάλλιστα καὶ ἡδιστα ἐργάζονται. ἦν αὐτὸς οὐκ ἔχει, πῶς ἐτέρῳ δώσει ἀλήθειαν ὁ σοφιστής; ὕδωρ οὐ μίγνυται ἐλαίῳ, οὐδὲ τῷ ψευδεῖ τὸ ἀπλοῦν. ὅπου οἱ πολῖται δίκαιοι, καὶ οἱ νόμοι δίκαιοι τεθίσονται, οἱ δὲ ἄδικοι ἀνθρωποὶ καὶ τοὺς νόμους θήσονται ἄδικοι. αἱ δὲ θεῖαι ἐκεῖναι σφαῖραι στρέφονται αἰεὶ, καὶ ὅλαι ἐστᾶσί τε ἅμα καὶ κινεῦνται. τὰς ψυχὰς τῶν πολιτῶν φόβῳ ἐπίμπλασαν οἱ τῶν μάντεων λόγοι. λόγος ἐστὶν ὥς αἱ Σειρήνες καλλίστην φωνὴν ἰᾶσι καὶ φθείρουσι τοὺς βροτοὺς. τοῖς βροτοῖς αἰεὶ λύπαις κεράννυνται ἡδοναί. Τισσαφέρνης, ἂ ὥμοσε, εὐθὺς ἐψεύσατο. ὁλώλαμεν, ὦ φίλοι, οὐδὲ μίαν ἔτι ἐλπίδα ἔχομεν.

Ex. 98. Not only the water but even the wine was being frozen with the cold. There are (things) which are more easily broken than bent. The children were strewing the way with roses and other flowers. Disease and pain will one day (ποτέ) extinguish that insolence of youth. This too is a proof that he is not strong, (*lit. for*) he

does not eat his food with pleasure (ἡδέως). When I was strong, O Athenians, said Nicias, I helped you much, but now disease and pain are wasting (φθείρω) my strength, and I lie here altogether weak and helpless. Since the general does not give us what is just, we will all go home (*adv.*). Surely ye know this, that the gods will destroy him who has broken (λίω) the oaths which he swore. In Thēaetētus spirit and intellect (νοῦς) and passion were finely mixed.

### XVIII. IRREGULAR VERBS IN -ω.

#### 133. *Classification of Irregularities.*

As it has been already remarked, the more common a word is, the more liable it is to contract irregularities, whether it be Greek, Latin, or English. Accordingly the Greek Irregular Verbs are those verbs which will be most frequently met with in reading Greek authors, and for this reason they deserve especial attention. All forms or uses of the verb which could not be arrived at by the rules given in §§ 101, 103, 113, 115, are here reckoned as irregular. These irregularities, of many of which we have already had examples, may be classified under four heads.

I. Irregularities of usage.

II. Irregularities of inflexion.

III. Irregularities arising from the alteration of the stem.

IV. Irregularities arising from the employment of more than one stem.

I. The first head will include all exceptional uses of the parts of the verb, whether regularly formed or not, e. g. the use of an Active form in a Middle or Passive sense, as ἔστην, πέφηναι, or of a Middle form instead of the Active, as in many Middle Futures which supply the place of the Future Active, e. g. ἀκούω, ἀκούσομαι; βιώω, βιώσομαι.

II. The second head includes all exceptional formations which do not affect the verbal stem, as the Attic Reduplication in the Perfect (ἀκούω, ἀκήκοα); retaining a short stem-vowel in the Future and other tenses of the Vowel Conjugation (αἰδέομαι, αἰδέσομαι); borrowing forms from the verbs in μι (βίωω, 2nd Aor. ἐβίων); forming the Perfect by prefixing εἰ instead of the Reduplication (λαμβάνω, εἰ-ληφα for λε-ληφα), &c.

III. The third head embraces by far the largest number of irregularities, which may be classified as follows<sup>1</sup>:

1. Change of stem by *metathesis* (transposition of letters), as θαν θνα in Pres. θνή-σκω, 2nd Aor. ἔ-θαν-ον; μολ (βλο for) μλο in Pres. βλώ-σκω, 2nd Aor. ε-μολ-ον. Cf. L. *sper(n)-o*, *spre-vi*.

<sup>1</sup> To these should in strictness be added the change of the characteristic into σσ or ζ and the affixing of τ to labial stems § 100.

2. Change of stem by *syncope* (omission of a vowel between consonants in the middle of a word), as *st.* π(ε)τ. Pres. πέτ-ομαι, 2nd Aor. έ-πτ-όμην.

3. Change of stem-vowel: in Pres. as *st.* φνγ, Pres. φεύγω; *st.* έγερ. Pres. εγείρω; in 2nd Aor. as *st.* τρεπ. 2nd Aor. έτραπον; in Fut. as *st.* λαθ. F. λήσω; in Perf. as *st.* πεμπ. Perf. πέπομφα.

4. Addition of σκ to verbal stem in Pres. as *st.* γηρα. Pres. γηρά-σκω; *st.* μολ. (by metathesis βλο) βλώ-σκω. Cf. L. *no-sco*, *no-vi*; *obsture-sco*, *obstup-ui*. (Inceptive Formation.)

5. Addition of ν to verbal stem in Pres. as *st.* καμ. Pres. κάμ-ν-ω, 2nd Aor. έ-καμ-ον. Cf. L. *ta(n)go*, *tetigi*, *tactus*; *si(n)o*, *sivi*, *situs*.

6. Addition of αν, as *st.* άμαρτ. Pres. άμαρτ-άν-ω, 2nd Aor. ήμαρτ-ον. In some verbs ν is also inserted in the previous syllable, as *st.* λαθ. Pres. λα(ν)θ-άν-ω, 2nd Aor. έλαθον.

7. Addition of ε to verbal stem in Pres. as *st.* δοκ(ε). Pres. δοκ(έ)ω, F. δόξω; in Fut. as *st.* βουλ(ε). Pres. βούλομαι, F. βουλ-ήσομαι; in Perf. as *st.* νέμ(ε). Pres. νέμω, Perf. νενέμ-ηκα. For similar wavering between vowel and consonant stems compare L. *fulg(e)o*, *fulsi*, *fulgēre* or *fulgēre*; *or(i)or*, *orūtur*, *orīri*.

8. Reduplication of verbal stem in Pres. as *st.* τρο. Pres. τι-τρώ-σκω; often joined with *syn-corporation*, as *st.* γεν. Pres. γί-γν-ομαι for γι-γεν-ομαι. Cf. L. *gi-gno*, *si-sto*.

IV. The fourth head includes all cases in which the tenses of the verbs are supplied from different stems, as in English *go went, am be*, in Latin *fero tuli, sum fui*. The list which follows will furnish several examples from the Greek; thus *φέρω* uses three unconnected stems, *φερ, ἐνεκ, οἰ*; *τρέχω* has two cognate stems, *τρεχ, δρεμ*.

134. *List of Irregular Verbs in -ω.*

[The stems are added when they are not at once apparent from the Present.]

*ἄγω*, § 49. 2 A. *ἡγαγον*. F. *ἄξω*. P. *ἦχα*.

*αἶδω* or *ᾄδω*, § 49. F. *αἶσομαι* or *ᾄσομαι*.

*αἰδέομαι*, I feel shame, I reverence. Cf. *αἰδώς*.

F. *αἰδέσομαι*. 1 A. *ἡδέσθην*.

*αἰρέω* (2nd *st.* *έλ*), § 107. 2 A. *εἶλον*. F. *αἰρήσω*.

P. *ἤρηκα*. P. P. *ἤρημαι*. 1 A. *ἡρέθην*.

*αἰσθάνομαι* (*st.* *αἰσθ*), I perceive. Cf. *αἰσθησις*.

2 A. *ἡσθόμην*. F. *αἰσθήσομαι*. P. *ἡσθημαι*.

*ακούω*, § 42. F. *ακούσομαι*. 1 A. *ἤκουσα*. P. *ἀκή-  
κοα*. P. P. *ἤκουσμαι*.

*ἀλίσκομαι* (*st.* *άλο*), I am taken. Used as Pass.

of *αἰρέω*. 2 A. *ἔαλων*. F. *αλώσομαι*. P. *ἔάλωκα*.

*ἁμαρτάνω* (*st.* *ἁμαρτ*), § 49. 2 A. *ἡμαρτον*. F. *ἁμαρ-  
τήσομαι*. P. *ἡμάρτηκα*.

*ἀρέσκω* (*st.* *ἄρε*), I please, *τινί*. F. *ἀρέσω*. 1 A. *ἤρσα*.

ἀρκέω, I avail, suffice, often impersonal (L. *arceo*.)

F. ἀρκέσω. 1 A. ἤρκεσα.

αὐξάνω (st. αὐξ), § 49. F. αὐξήσω.

βαίνω (st. βα), § 49. 2 A. ἔβην. F. βήσομαι. P.

βέβηκα. Transitive, 'I make to go,' F. βήσω. 1 A. ἔβησα.

βάλλω, § 42. 2 A. ἔβαλον. F. βαλῶ. P. βέβληκα.

βίω, I live. Cf. βίος. 2 A. ἐβίων. F. βιώσομαι.

P. βεβίωκα. (ζάω is generally used for the Pres.)

βλώσκω (st. μολ), I go. 2 A. ἔμολον. F. μολοῦμαι.

P. μέμβλωκα.

βούλομαι, I wish. (L. *volo*.) F. βουλήσομαι. P. βε-

βούλημαι. 1 A. ἐβουλήθην.

γαμέω, I marry = L. *duco*. Cf. γάμος. F. γαμῶ.

1 A. ἔγημα. P. γεγάμηκα. Mid. = L. *nubo*. F. γαμοῦμαι.

γελάω, I laugh. Cf. γέλως. F. γελάσομαι. 1 A. ἐγέλασα.

γηράσκω (st. γηρα), I grow old. Cf. γῆρας. F. γηράσω. 1 A. ἐγήρασα.

γίγνομαι (st. γεν), I become. (L. *gigno*, *kin*.) Cf.

γένος. 2 A. ἐγενόμην. F. γενήσομαι. P. γεγένημαι. 2 P. γέγονα.

γιγνώσκω (st. γνο), § 49. 2 A. ἔγνων. F. γνώσομαι.

P. ἔγνωκα. P. P. ἔγνωσμαι.

δάκνω (st. δακ), I bite. (L. *dens*.) 2 A. ἔδακον.

F. δήξομαι. P. δέδηχα.

P. δέδουκα (st. δειδ, δι) in Pres. sense, 'I am afraid.'

Cf. δεινός. 2 P. δέδια, in the same sense. 1 A. ἔδεια.

δέω, I need, lack, τινός. δεῖ, impers. it is necessary.

- F. δεῖσω. Mid. I want, entreat. F. δεήσομαι. P. δεδήμαι. 1 A. ἐδεήθην.
- διδάσκω (st. διδαχ), § 42. F. διδάξω.
- δοκέω, I seem. Cf. δόξα. δοκεῖ impers. it seems. (L. *decet.*) F. δόξω. 1 A. ἔδοξα. P. P. δέδογμαι.
- ἐγείρω (st. ἐγερ), § 107. F. ἐγερῶ. 1 A. ἤγειρα. P. ἐγήγερκα. 2 P. ἐγρήγορα intrans. I am awake.
- 2 A. εἶπον (st. ἐπ for Fεπ, ῥε), I said. Cf. ἔπος, ῥῆμα. F. ἐρῶ. P. εἶρηκα. P. P. εἶρημαι. 1 A. ἐρρήθην. F. ῥηθήσομαι.
- 2 P. εἴωθα (st. ἔθ for Fεθ), I am accustomed. (L. *suetus.*) Cf. ἔθος. 2 Plp. εἰώθειν.
- ἐλαύνω (st. ἐλα), § 49. F. ἐλά(σ)ω, ἐλῶ. 1 A. ἤλασα. P. ἐλήλακα. P. P. ἐλήλαμαι. 1 A. ἤλαθην.
- ἐλκω, I drag. (*hullk*, L. *sulcus.*) F. ἐλξω. 1 A. ἐίλκυσα. P. εἴλκυκα.
- 2 P. ἔοικα (st. ἰκ), I am like, τινί. Impers. it seems, is fitting. Cf. εἰκάν. 3 Pl. εἶξασι. Plp. ἐφύκειν.
- ἔπομαι (st. ἐπ for σεπ), I follow, τινί. (L. *sequor.*) 2 A. ἐσπόμην. F. ἔψομαι. Imp. εἰπόμην.
- ἔρχομαι (2nd st. ἐλ(υ)θ), I come, go (*pros-elyte*). 2 A. ἤλθον. F. ἐλεύσομαι. P. ἐλήλυθα. εἴμι often supplies the place of the Fut. and Imp.
- ἐσθίω (2nd st. ἐδ(ε), φαγ), I eat (*sarco-phagus*, L. *edo*), § 49. 2 A. ἔφαγον. F. ἔδομαι. P. ἐδήδοκα.
- εὐρίσκω (st. εὐρ), § 49. 2 A. εὐρον. F. εὐρήσω. P. εὐρηκα. P. P. εὐρημαι. 1 A. εὐρέθην.
- ἔχω (st. ἐχ for σεχ), § 49. Imp. εἶχον. 2 A. ἔσχον. F. ἔξω and σχήσω. P. ἔσχηκα.
- θάπτω (st. ταφ), § 49. 2 A. P. ἐτάφην. F. ταφήσομαι.

θέλω or ἐθέλω, I will. Imp. ἤθελον. F. (ἐ)θελήσω.

1 A. ἠθέλησα. P. ἠθέληκα.

θνήσκω (st. θαν), § 49. 2 A. ἔθανον. F. θανοῦμαι.

P. τέθηκα. (Pl. 1 τεθνήκαμεν and τέθναμεν. 3 τεθνήκασι and τεθνᾶσι).

ἰκνέομαι (st. ἰκ), I come (ichneumon). 2 A. ἰκόμην.

F. ἴξομαι. P. ἴγμαι.

καίω or κάω (st. καν for καF), § 49. F. καύσω. 1 A.

ἔκαυσα. P. κέκαυκα.

καλέω, I call. (L. nomen-clator, *Kalendae*.) F.

καλέσω, καλῶ. 1 A. ἐκάλεσα. P. κέκληκα.

κάμνω, § 107. 2 A. ἔκαμον. F. καμοῦμαι. P. κέκμηκα.

κλαίω or κλάω (st. κλαν for κλαF), I lament. F.

κλαύσομαι or κλαίησω. 1 A. ἔκλαυσα.

κλέπτω, § 49. F. κλέψω. 1 A. ἔκλεψα. P. κέκλοφα.

P. P. κέκλεμμαι. 1 A. ἐκλέφθην. 2 A. ἐκλάπην.

κτείνω, § 49. 2 A. ἔκτανον. F. κτενῶ. 2 P. ἔκτονα.

λαγχάνω (st. λαχ), I obtain by lot, τι, share, τινός.

2 A. ἔλαχον. F. λήξομαι. P. εἴληχα. P. P. εἴληγμαι.

λαμβάνω (st. λαβ), § 42. 2 A. ἔλαβον. F. λήψομαι.

P. εἴληφα. P. P. εἴλημμαι. 1 A. ἐλήφθην.

λανθάνω (st. λαθ), § 49. 2 A. ἔλαθον. F. λήσω.

P. λέληθα. P. P. λέλησμαι.

λέγω, § 41 (1) I lay, gather, (2) I say. F. λίσω. 1 A.

ἔλεξα. P. (in sense (1)) εἵλοχα, (in sense (2)) εἵρηκα.

P. P. εἵλεγμαι (1), λέλεγμαι (2).

μανθάνω (st. μαθ), § 42. 2 A. ἔμαθον. F. μαθήσο-

μαι. P. μεμάθηκα.

μάχομαι, I fight, τινί. Cf. μάχη. F. μαχοῦμαι.

1 A. ἐμαχεσάμην. P. μεμάχημαι.

μέλλω, I am on the point, I hesitate. F. μελλήσω.

1 A. ἐμέλλησα.

μέλω, I am a care to, *τινί*. Impers. μέλει τινός, there is a care of something. 3rd sing. F. μελήσει. 1 A.

ἐμέλησε. P. μεμέληκε.

μένω, § 42. F. μενῶ. 1 A. ἔμεινα. P. μεμένηκα.

μιμνήσκω (*στ. μνα*), I remind. Cf. *μνήμη*. F.

μνήσω. Mid. I remember, *τινός*. P. (in Pres. sense)

μύμνημαι. 1 A. ἐμνήσθην.

νέμω, § 42. F. νεμῶ. 1 A. ἔνειμα. P. νενέμηκα.

νέω (*στ. νευ* for *νεF*), I swim. (L. *no.*) F. νευσοῦμαι.

1 A. ἔνευσα. P. νένευκα.

οἶμαι or οἶμαι, I think. Imp. φέμην or φῆμην. F.

οἴσομαι. 1 A. φήσθην.

οἶχομαι, I am gone. Cf. ἦκω. F. οἰχήσομαι. P.

οἶχκα.

οράω (2nd *στ.* ἰδ for *Fιδ, ὄπ*), I see. Cf. οἶδα, ὄψις

(*pan-orama*). 2 A. εἶδον. Imp. εἴρων. F. ὄψομαι.

1 P. εἴωρακα. 2 P. ὄπωπα. P. P. εἴωραμαι and ὄμμαι.

1 A. ὄφθην.

ὀφείλω (*στ. ὀφελ*), I owe. 2 A. ὀφελον = *utinam*. F.

ὀφείλῃσω. 1 A. ὀφείλῃσα.

ὀφλισκάνω (*στ. ὀφλ*), I incur. 2 A. ὀφλον. F. ὀ-

φλήσω. P. ὀφληκα.

πάσχω (*στ. πενθ, παθ*), § 49. 2 A. ἔπαθον. F. πεί-

σομαι. P. πέπονθα.

πέμπω, § 49. 2 P. πέπομφα. P. P. πέπεμμαι.

πέσσω (*στ. πεπ*), I cook, digest. (L. *coquo*, *dys-*

*peptic*.) F. πέψω. 1 A. ἔπεψα. P. P. πέπεμμαι.

πέτομαι (2nd *στ.* ποτα), I fly (*feather*, L. *penna*).

- 2 A. ἐπτόμην. F. πτήσομαι or πετήσομαι. P. πεπότῃμαι.
- πίνω (st. πι, πο), § 49. 2 A. ἔπιον. F. πίομαι. P. πέπωκα. P. P. πέπομαι. 1 A. ἐπόθην.
- πίπτω (st. πετ, πτο), § 49. 2 A. ἔπεσον. F. πεσοῦμαι. P. πέπτωκα.
- πλάσσω (st. πλαθ), I mould, I form (*plastic, plaster*). F. πλάσσω. 1 A. ἔπλασα. P. P. πέπλασμαι.
- πλέω (st. πλεу for πλεF), I sail. F. πλεύσομαι or πλεусοῦμαι. 1 A. ἔπλευσα. P. πέπλευκα. P. P. πέπλευσμαι.
- πνέω (st. πνεу for πνεF), I breathe, blow. F. πνεύσομαι or πνεусοῦμαι. 1 A. ἔπνευσα. P. πέπνευκα.
- πυνθάνομαι (st. πυθ), I inquire, I learn, τινός. 2 A. ἐπυνθόμην. F. πεύσομαι. P. πέπνυμαι.
- ρέω (st. ρу for ρεF), I flow (*diar-rhœa. L. riuo, rivus*). 2 A. ἐρρύην. F. ρύησομαι. P. ἐρρύηκα.
- συγάω, I am silent. Cf. συγή. F. σιγήσομαι. 1 A. ἐσίγησα.
- σκοπέω (2nd st. σκεп), I consider. (L. *speculor*.) Cf. σκοπός. F. σκέψομαι. 1 A. ἐσκεψάμην. P. ἔσκεμμαι.
- στρέφω, I turn, wheel, § 49. Cf. τρέπω. F. στρέψω. 2 P. ἔστροφα. P. P. ἔστραμμαι. 2 A. ἐστράφην.
- τελέω, I finish. Cf. τέλος. F. τελέσω, τελώ. 1 A. ἐτέλεσα. P. τετέλεκα. P. P. τετέλεσμαι. 1 A. ἐτέλεσθην.
- τέμνω, § 42. 2 A. ἔτεμον or ἔταμον. F. τεμῶ. P. τέμηκα. P. P. τέμημαι. 1 A. ἐτέμηθην.

τίκτω (*st.* τεκ), § 49. 2 A. ἔτεκον. F. τέξω. 2 P. τέτοκα.

τῖνω (*st.* τι), I pay, expiate. Cf. τιμή. F. τῖσω.  
1 A. ἔτισα. P. τέτικα. P. P. τέτισμαι. Mid. I get paid, take vengeance, punish, τινά.

τιτρώσκω (*st.* τρο), I wound. F. τρώσω. 1 A. ἔτρωσα. P. P. τέτρωμαι. 1 A. ἐτρώθην.

2 A. ἔτλην (*st.* τλα), I endured, I dared. (L. *tuli, latus*.) Cf. τάλας, τλήμων. F. τλήσομαι. P. τέτληκα.

τρέπω, § 42. 2 A. ἔτραπον. F. τρέψω. 1 A. ἔτρεψα. P. τέτροφα. P. P. τέτραμμαι. 1 A. ἐτρέφθην. 2 A. ἐτράπην.

τρέφω, § 49. F. θρέψω. 1 A. ἔθρεψα. P. τέτροφα. P. P. τέθραμμαι. 2 A. ἐτράφην.

τρέχω (2nd *st.* δρεμ), § 42. 2 A. ἔδραμον. F. θρέξομαι or δραμοῖμαι. P. δεδράμηκα.

τυγχάνω (*st.* τυχ), I hit a mark, meet, gain, τινός; *intrans.* happen. Cf. τύχη. 2 A. ἔτυχον. F. τεύξομαι. P. τετύχηκα.

φέρω (2nd *st.* ἐνεκ, οι), § 42. F. οἶσω. 1 A. ἤνεγκα. P. ἐνήνοχα. P. P. ἐνήνεγμαι. 1 A. ἠνέχθην.

φεύγω (*st.* φυγ), § 42. 2 A. ἔφυγον. F. φεύξομαι and φευξοῖμαι. 2 P. πέφευγα.

φθάνω (*st.* φθα), I anticipate. 2 A. ἔφθην. F. φθᾶσω and φθήσομαι. 1 A. ἔφθᾶσα. P. ἔφθακα.

χαίρω (*st.* χαρ), § 42. F. χαιρήσω. P. κεχαίρηκα. 2 A. ἐχάρην.

χέω (*st.* χευ for χεF), I pour, shed (*chyle*). F. χέω. 1 A. ἔχεα. P. κέχυκα. P. P. κέχυμαι. 1 A. ἐχύθην.

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χρή, impers. it is right, it behoves = *Λ. oportet*.

3rd sing. Imp. ἐχρήν or χρήν. F. χρήσει.

[Point out the irregularities of each verb in the preceding list.]

### 135. Exercises on the Irregular Verbs.

Ex. 99. οἱ Τυνδαρίδαι, Κάστωρ καὶ Πολυ-  
δεύκης, Διόσκουροι ἐκλήθησαν. δίκαια πείσεται  
ὅς δίκαια δράσει. ἕκαστος οὐ τῷ πατρὶ καὶ τῇ  
μητρὶ μόνον γεγένηται, ἀλλὰ καὶ τῇ πατρίδι.  
τῶν νόσων πολλὰ φάρμακα τοῖς ἰατροῖς εὔρηται.  
εἰσὶν οἱ ἀγνοῖα οὐδὲ τὰ δεινὰ δεδίασιν. Θεόπομ-  
πὸς φησιν, ὅτι οὐποτε Εὐρώπη τοιοῦτον ἄνδρα  
ἐννόχη οἶος ἦν Φίλιππος ὁ Ἀλεξάνδρου πατὴρ.  
ὅς σήμερον θάνατον πέφeyγεν, αὖριον οὐ φεύζεται.  
ἀνάξιος ἄνθρωπος ἐπεὶ ἀρχῆς ἔτυχεν οὐ μετρίως  
τὴν τύχην ἤνεγκε. πένης ποτὲ ἔζη οὗτος ἐνθάδε,  
νῦν δὲ τέθνηκε καὶ Ἰσα εἵληφεν ἐκεῖ τῷ μεγίστῳ  
βασίλει. πολλάκις ἀνόητος νεανίας γέρων ἐγένετο  
σώφρων, ὃν δὲ οὐδὲ τὸ γῆρας ἐδίδαξεν, τοῦτον ὡς  
ἔοικεν ἀνοητότατον ἡγησόμεθα. τῶν προτέρων  
πόνων ἡδέως μεμνήμεθα, τῶν δὲ ἡδονῶν πολλάκις  
λυπηρὰ ἐγένετο ἢ μνήμη. τῷ Φιλίππῳ οὐχ ὅπλοις  
μᾶλλον ἢ χρυσῷ ἢ ἀρχῇ ἠϋξήθη. Ὅρεστην, ὅτι  
τὴν μητέρα Κλυταιμνήστραν ἐτίσατο, αἱ Εὐμενίδες  
ἤλασαν καὶ ἐδίωξαν.

Ex. 100. Clytemnestra paid the penalty (δίκη)  
for (lit. of) the murder of her husband, Agamem-

non. The truly philosophic (man) will bear the evils of life more easily than others. The Athenians fought with the Corinthians, and took five ships and injured (τιτρώσκω) many. When Alcibiades was once wounded in battle, Socrates did not leave him but brought-him-safe (*lit.* saved him) home (*adv.*). He who is-intimate-with (χράομαι) fools will be called a fool. When he had taken and drunk the poison (φάρμακον), Socrates covered (καλύπτω, *mid.*) his head with his cloak. The generals sailed where the hostile triremes were, but when the sailors saw the number of the ships and perceived that they (i. e. the men) were Athenians, they had no longer any care (*impers.*) for honour (ἀρετή), but immediately turned (*pass.*) and fled. He who is truly noble always remembers the benefits he has received (*lit.* those (things) which he has suffered well) and is grateful (*lit.* owes a favour), but he has soon forgotten the benefits which he has conferred (*lit.* done well).

Ex. 101. ἐνταῦθα τῷ φόβῳ καὶ τῇ λύπῃ οὔτε ἵππου ἐλάγχανον ἔτι οὔτε σίτου οἱ τλήμονες. τίς γὰρ οὐκ οἶδεν ὅτι τῶν ἀνθρώπων τούτοις ὅσοι νῦν ἔτι ζῶσιν αἰεὶ φθόνος γίγνεται ἢ πλείων ἢ ἐλάσσων, ὅσοι δὲ ἤδη τεθνήσκει τούτους οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ. ὃς δίκαια δράσει τῶν θεῶν φίλων τεύξεται. πρῶτος τῶν Ἑλλήνων Πυθαγόρας εἶπεν ὅτι τὸ μὲν σῶμα τεθνήσκει, ἡ

δὲ ψυχὴ οἰχίσεται ἀθάνατος καὶ ἀγήρως. κρατῆρος σχῆμα ἔχει τὸ ὄρος ὅθεν πῦρ ἐρρώγε πολλάκις, τότε δὲ καὶ ποταμός τις πυρὸς ἐρρώγη καὶ πόλεις τινὰς ἔφθειρεν, ὃ δὲ σῖτος ἐκαύσθη καὶ τὰ δένδρα. ὑμεῖς μὲν, ὦ Λακεδαιμόνιοι, μέλλετε αἰεὶ καὶ σκοπεῖσθε, οἱ δὲ πολέμοι, εὖ οἶδ' ὅτι οὐ μελλήσουσιν ἀλλὰ φθήσονται ὑμᾶς ὡς καὶ πρότερον. κακῶς γηράσει δς αὐτὸς οὐκ ᾔδέσθη τοὺς πρεσβυτέρους.

Ex. 102. It was dark (*lit.* darkness), and the river flowed strong (πολύς). He will never swim who fears the water. The bird took the food in her mouth and flew, as she was accustomed, thither where she had left her young. This has been rightly said, that ungrateful deeds of friends bite the heart more keenly (ὀξύς) than the serpent's tooth the body. The messenger whom we had sent ran more quickly than the horseman and came first to-Athens. The Athenians as is fitting will always bewail him who is buried here, for to none did the city ever owe greater thanks. Thus was the fire of the Gods stolen by Prometheus. Xanthippē, whom Socrates married, was the most shrewish (χαλεπός) of women. He is a fool who laughs and does not know why he laughed.

Ex. 103. χρόνῳ ἔμολες, ὦ παῖ Ἀγαμέμνωνος, ἡδιστον φάος<sup>1</sup> ἀδελφῇ, τοῖς δὲ πολεμίοις θανάτου

<sup>1</sup> Old form of φῶς.

δεινότερον σκότον ἤγαγες. ἡ γὰρ σοὶ ἵζεται ὄνειδος, ὦ δέσποτα, ἐπεὶ οἱ μὲν φίλοι μαχοῦνται καὶ κάλλιστα ἔργα τελοῦσιν, σὺ δὲ ὄν γε ἡκιστα ἔχρην μόνος οἴκοι μενεῖς. ἤδη τὴν ὑστάτην ὁδὸν βέβηκεν ἡ τάλαινα καὶ οὐκέτι ἔστιν. τὰ Σόλωνος ποιήματα, ἕως ἡμεῖς πιόμεθα, οἱ παῖδες ᾄδονται. πολλὴν χάριν ἔσχομεν τοῖς ἀνέμοις οἱ τέως ἐπνευσαν ἕως αἱ νῆες οἴκαδε ἦλθον. συγγενὲς αἶμα ἐπεὶ ἄπαξ ἐχύθη, οὐδέποτε ἐπαύσθη ἡ ἀτὴ ἀλλ' αἰὲν νέφ' αἵματι ἐτράφη. ἐμοὶ μὲν οὕτω δέδοκται, ὅμως δὲ, ἅπερ ἐκεῖνος βουλήσεται, τοιαῦτα πεπράξεται. πολὺν, οἶμαι, γέλωτα ὀφλήσεις, ὦ φίλε, ὅτε σε ἡ γυνὴ οἴκαδε ἔλξει ἄκοντα. ἐνταῦθα πολὺ μᾶλλον ἐγγηγερμένοι ἦσαν οἱ Συρακόσιοι ἐπεὶ τὸν Γύλιππον εἶδον.

Ex. 104. Whilst he lived and breathed, his enemies indeed were silent and his friends lacked nothing, but when he died, immediately both *they* rejoiced and dared such things as (they had) never (done) before, and we are prostrate (*lit.* have fallen). Zeus himself has assigned to mortals their lives, to each such as he willed. Here where we stand, Epaminōndas fell. It has been well said that great painters and sculptors have generally been dissatisfied with their own work (*lit.* that as many as moulded or painted any of the great works, for the most part did not themselves please themselves), for they imitated something greater and more divine which they contemplated in their

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minds. Some hit the mark, some missed (*ἀμάρτανον*). The oaks are cut whose shade was so pleasant formerly. A certain youth inquired of his father "Why has Diogenes been thus pelted with stones, while (*δέ*) the other philosophers are honoured?" and he (*ὁ δέ*) said, "because a dog's life suffices Diogenes, he is both called, Dog, and many use him as a dog."

## PART III.



## XIX. PREPOSITIONS.

### 136. *Uses of the Cases in reference to Space and Time.*

As the Prepositions according to their original nature are Adverbs of Place which are prefixed to the different Cases in order to define more closely the sense in which they are used, it is necessary to have some knowledge of the uses of the Cases in reference to Place before the force of the Prepositions can be understood.

There is so close an analogy between the uses of Cases in reference to the idea of Time and the idea of Place or Space that we shall consider both uses together.

The Accusative in this relation has much the same force as in Latin, implying (1) *extension over*, (2) *motion towards*. This second use is chiefly found in poetry. Examples:

(1) πολλήν ὁδὸν ἤλθομεν, we came a long way.  
ἐνταῦθα Κῦρος ἔμεινε ἡμέρας πέντε, there  
Cyrus remained seven days.

(2) πῶς ἤλθες Ἀργος, how did you come to Argos?

In both these uses the English idiom resembles the Greek; thus we say 'I came home,' 'three

years she grew,' where 'home' and 'years' are Accusatives, the former of 'motion towards,' the latter of 'duration.'

The Genitive<sup>1</sup>, as its name implies, denotes *origination*. From this primary conception come the derivative senses of *separation* on the one side, and *possession* and *partition* on the other. The Latin Genitive agrees with the Greek in expressing that to which a thing belongs (*Possession*), that of which it is a part (*Partition*), but that from which a thing originates (*Origination* subdivided into *Cause* and *Material*) is generally, and that from which a thing is removed (*Separation*) is always, expressed by the Latin Ablative.

In reference to Space and Time the Greek Genitive (1) introduces the notion of *whole and part*, marking the place and time *within which* something occurs; (2) it implies *motion from*. The second use is found chiefly in poetry.

(1) ποῦ γῆς = L. ubi gentium. 'Ρώμη τῆς Ἰταλίας, Rome in Italy.

τοῦ αὐτοῦ θέρους ἐστράτευσαν, they made an expedition (some time) in the same year.

Compare the colloquial English 'of a morning,' 'o' nights.'

(2) ποίας γῆς ἦλθες; from what sort of land did you come?

<sup>1</sup> The Latin name 'Genitivus' (though probably only a lucky mistranslation of the Greek γενικός) appears to express more truly than the Greek the fundamental idea which has governed the developement of the uses of this case.

The adverbial τὸ λοιπόν, τοῦ λοιποῦ, will illustrate the use of the Genitive and Accusative in reference to time, τὸ λοιπόν being properly 'throughout the future,' τοῦ λοιποῦ '(at times) in the future.'

The Dative denotes (1) a *point of space* or time, and (2) *rest at* as opposed to *motion to, or from*. Both uses are joined in the examples. Cf. § 92 on the 'Locative case.'

τῇ τρίτῃ ἡμέρᾳ οἴκαδε ἦλθεν, on the third day he came home.

αἰσχύνεται τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταῖαις, (the city) reverences the trophies at Marathon and Salamis and Plataea.

Since the same action may be viewed either with reference to the extent of time over which it lasts (Acc.), or without reference to the extent of time (Dat.), or again with reference to a larger time which includes that which it occupies (Gen.), it is evident that it depends on the view taken by the speaker what case he shall employ. Thus we find τῷ αὐτῷ θερί, the same summer, as well as τοῦ αὐτοῦ θερούς, within the same summer.

### 137. *Other uses of the Accusative Case.*

The limits of the present work do not admit of anything like a complete account of the Greek Cases, but there are one or two common uses of the Accusative which it may be well to notice here. These are the Cognate Accusative, the

Double Accusative, and the Accusative of Reference or Respect. We find the same Accusatives in Latin, but they are much more freely used in Greek.

*Cognate Accusative.* This is not only found with Active Verbs of kindred origin or meaning, as *χαλεπήν δουλείαν δουλεύει* = L. *duram servit servitutem*, but also with Passive Verbs, as *πληγὴν τίπτεται βαρυτάτην*, he is struck a very severe blow.

This accusative has given rise to many adverbial uses, as *μέγα ψεύδεται*, literally, 'he lies a great (lie).'

A Verb may take a *Double Accusative* when it has a double signification, and has a person for its direct object in one of its senses, and a thing for its direct object in the other sense. Thus, in the sentence "I teach the boys music," 'teach' in the sense of 'instruct' takes an accusative of the *person*, and in the sense of 'impart' an accusative of the *thing*; but from the ambiguity of the word "teach" both accusatives may be combined in one expression. So in Latin and Greek, *pueros musicam doceo*, τοὺς παῖδας τὴν μουσικὴν διδάσκω.

In the Passive construction the thing remains in the Accusative. *τὴν μουσικὴν διδάσκομαι*, I am taught music; so in Latin, *Cato rogatus est sententiam*, Cato was asked his opinion<sup>1</sup>.

<sup>1</sup> A verb may also take two accusatives of different kinds, as of the Nearer Object and of Extension. So in English, "I carried the child three miles."

The *Accusative of Respect* is joined to Verbs and Adjectives to show in reference to what they are to be understood. It may be thus said to define the extent or measure of their action. *κάμνω τὴν κεφαλὴν*, I suffer as regards my head; *παρθένος καλὴ τὸ εἶδος*, a maiden beautiful in respect of her form; *οὐδεὶς ἄνθρωπος πάντα σοφός*, no man is wise in all respects. This Accusative is imitated by some Latin writers, cf. *os humerosque Deo similis*, like a God in face and shoulders, and is sometimes called Greek Accusative.

138. *Exercises on the use of the Cases.*

Ex. 105. Ὁ Ξενοφῶν τὴν πλατυτάτην ὁδὸν ἤγαγε τοὺς στρατιώτας. πατὴρ ἐμολεν ἀρχαῖον τάφον Ὀρέστης. ψευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον. τῶν<sup>1</sup> Ὀλυμπιάσιν ἢ Δελφοῖς χρημάτων κινήσουσιν οἱ Ἕλληνες. χειμῶνος ὥρα ἔπλευσεν ὁ στρατηγός. πᾶσαν ὕβριν ὑβρίσθη ἡ τάλαινα. ὅστις διαβολαῖς πείθεται ταχὺ, πονηρὸς αὐτός ἐστι τοὺς τρόπους. ἡ πόλις ἡμῶν οὐδὲν ὁμοία ἐστὶν ἐκείνοις. ὁ πόλεμος χαλεπὴν παιδείαν ἐπαίδευσεν αὐτοὺς. οὐπω εἴκοσιν ἔτη γέγονεν ὁ νεανίας, ὅμως δὲ πάντων σοφώτατός ἐστι τὰ τοιαῦτα. οὕτως Οἰνόνη τῆς Ἀττικῆς ἔλαβον οἱ Βοιωτοὶ ἐκάστου ἔτους πομπὴν ἔπεμπον τῷ θεῷ οἱ πολῖται.

Ex. 106. Agamemnon took Troy in the tenth year. The citizens were guarding against the

<sup>1</sup> Partitive genitive. Ὀλυμπιάσιν adv. at Olympia. Cf. Ἀθήνησιν.

enemy all the night. The youth asked his father (for) a horse. During this summer (*gen.*) the Athenians made (*cognate verb*) many expeditions. Ēpimēnidēs said that the Persians would (*lit.* will) not come within ten years. Do you then not know that Aeschines has brought an indictment against you (*lit.* indicted you an indictment)? Whilst he was cutting the tree the husbandman got his head struck with the axe (*lit.* was struck with the axe as to his head). Time teaches men prudence. He has been taught many arts, but has learnt none. What name does his father call him? The Athenians underwent (*cognate verb*) extreme (*lit.* the uttermost) dangers during that year.

### 139. *Prepositions which take one Case only.*

Genitive only: ἀντί, ἀπό, ἐκ or ἐξ, and πρό.  
Dative only: ἐν and σύν or ξύν. Accusative only: εἰς or εἰς.

1. With Genitive (Origination, Partition, Separation).

ἀντί, *originally*, over against (*anti-podes, anti-pathy. L. ante*).

*Tropically*<sup>1</sup>, instead of, δοῦλος ἀντί βασιλέως ἐγένετο, he became a slave *instead of* a king.

ἀπό, from, L. *ab* (*apo-stasy, apo-stle*).

*of place*, οἱ ἀπὸ Σπάρτης, those *from* Sparta.

*of time*, ἀπ' ἐκεῖνης ἡμέρας, *from* that day.

<sup>1</sup> By 'tropical' is meant a derived, and usually figurative sense, as opposed to the literal sense of the word.

## . PREPOSITIONS WITH ONE CASE. 225

*trop.* οὐδὲν μέγα ἐπράχθη ἀπ' αὐτῶν, no great thing proceeded from them.

ἐκ, before vowels ἐξ, out of, L. *ex* (*ex*-odus, *ec*-stasy).  
*of place*, ἐκ Σπάρτης φεύγει, he is banished out of Sparta.  
*of time*, ἐξ εἰρήνης πόλεμον αἰρόμεθα, after peace we take up war.

*trop.* ἐκ Διὸς ἐστὶν ἡ νίκη, victory is from Zeus.

πρό, before, L. *pro* (*pro*-gnostic, *pro*-boscis).  
*of place*, πρό τῶν ὀφθαλμῶν φαίνεται, he appears before our eyes.  
*of time*, πρό τῆς μάχης, before the battle.  
*trop.* πρό παντός τοὺς γονεῖς τιμῶσιν, before every thing they honour their parents.

### 2. With the Dative. (Rest at a point.)

ἐν, in, L. *in* (*en*-ergy, *en*-demic).  
*of place*, ἡ ἐν Λεύκτροις μάχη, the battle at Leuctra; ἐν τοῦτοις, among them.  
*of time*, ἐν τούτῳ τῷ ἔτει, in this year.  
*trop.* ἐν τῷ θεῷ τὸ τέλος, the result is in (the hand of) God.

σύν or ξύν, with, L. *cum* (*syn*-onym, *sym*-pathy).  
*of place and time*, σὺν τῷ Σωκράτει ἦλθον καὶ οἱ ἄλλοι, the others also came with Socrates.  
*trop.* σὺν Θεῷ νικήσομεν, with the help of God we shall conquer.

### 3. With the Accusative. (Motion towards, extension over.)

εἰς or ἐς, into. Cf. ἐν (*es*-oteric, *Stamboul* = ἐς τὴν πόλιν).  
*of place*, εἰς τὴν πόλιν ἦσαν, they were going into the city.  
*of time*, τίνα βίον εἰς τὸ λοιπὸν ἔξεις; what a life will you have for the future?  
*trop.* εἰς δύναμιν, up to one's power; εἰς τόδε ἤκομεν, for this we are come.

## 226 PREPOSITIONS WITH TWO CASES.

### 140. Prepositions which take two Cases.

Genitive and Accusative : *διά, κατά, ὑπέρ.*

Dative and Accusative : *ἀνά.*

#### 1. Genitive and Accusative :

*διά*, between, through, cf. *δύο* (*diā*-logue, *diā*-gonal, L. *dis-*, *di-*).

with Genitive:

*of place*, *διά τῆς Θράκης* ἤγε τὸν στρατὸν, he led his army *through* Thrace.

*of time*, οὐδείς *διά βίου* εὐτυχής ἐστιν, no one is fortunate *throughout* his life.

*trop.* *διά τῶν ὀφθαλμῶν* ὁρῶμεν, we see *by means of* the eyes.

with Accusative (owing to):

*trop.* *διά τὴν νόσον* χρῶμεθα τῷ ἱατρῷ, we employ the physician *on account of* the disease; *διὰ ταῦτα*, *therefore*.

*κατά*, down (*cata*-ract, *cata*-strophe).

with Genitive (vertical direction):

*of place*, *κατὰ τοῦ τείχους* ἤλλοντο, they leapt *down from* the wall; *τὰ κατὰ γῆς*, the things *below* the earth.

*trop.* *down upon*, against, about: *ψεύδεται κατὰ τοῦ Θεοῦ*, he lies *against* God; *κατὰ τῶν Περσῶν* ταῦτα λέγει, *about* the Persians he says these things.

with Accusative (horizontal direction = L. *secundum*):

*of place*, *κατὰ ποταμὸν*, *down stream*; *κατὰ γῆν καὶ θάλασσαν*, *by land and sea*.

*of time*, *κατ' ἐκεῖνον τὸν χρόνον*, *about that time*.

*trop.* *κατὰ τοὺς νόμους*, *according to* the laws; *κατ' ἐμέ*, *as regards me*.

*ὑπέρ*, over, L. *super* (*hyper*-critical, *hyper*-bolical).

with Genitive:

*of place*, ὁ Θεὸς *ἔθηκε τὸν ἥλιον ὑπὲρ τῆς γῆς*, God placed the sun *above* the earth.

*trop.* *ὑπὲρ τῆς πατρίδος* μαχόμεθα, we fight *for* (lit. *over*) our country.

## PREPOSITIONS WITH THREE CASES. 227

with Accusative (beyond):

*of place, ὑπὲρ Ἑλλησποντον οἰκοῦσιν, they dwell beyond the Hellespont.*

*trop. ὑπὲρ δύναμιν, beyond our power.*

### 2. Dative and Accusative:

*ἀνά, up (ana-basis, ana-logy).*

with Dative (upon), poetical:

with Accusative (corresponding to *κατά*):

*of place, ἀνὰ ποταμόν, up stream; ἀνὰ πᾶσαν γῆν, over every land.*

*trop. ἀνὰ λόγον, proportionally (lit. according to reason or ratio).*

### 141. Prepositions with three Cases.

Genitive, Dative, and Accusative: *ἀμφί, ἐπί, μετά, παρά, περὶ, πρὸς, ὑπό.*

*ἀμφί, around, on both sides. Cf. ἄμφω (amphi-theatre, amphi-bious, L. ambi-).*

with Dative (around, of place), poetical.

with Genitive and Accusative (about, like the more usual *περὶ*), *ἀμφὶ δείπνον πονῶ, I am occupied about a meal.*

*ἐπί, upon, on (L. ob, epi-demic, epi-taph).*

with Dative:

*of place, ἐπὶ τῇ θαλάσῃ οἰκοῦσι, they dwell upon the sea-shore.*

*of time, ἐπὶ τούτοις, upon this, thereupon.*

*trop. ἐπὶ τοῖς τῶν ἄλλων κακοῖς χαίρει ὁ φθονερός, the envious man rejoices at the misfortunes of others; ἐπὶ κακῷ, with a view to evil; ἐπὶ τούτῳ, on this condition.*

with Genitive:

*of place, ἐφ' ἵππου, on horseback; ἐπὶ Σάμου ἐπλευσεν, he sailed towards Samos.*

*of time, ἐπὶ Κύρου ἐγένετο, it happened in the time of (under) Cyrus.*

*trop. ἐφ' ἑαυτοῦ, by (lit. depending on) oneself.*

## 228 PREPOSITIONS WITH THREE CASES.

with Accusative:

*of place*, ἐπὶ τὰς τῶν πλουσίων θύρας ἵασιν οἱ πένητες, the poor go *up to* the doors of the rich—frequently of hostile approach; ἐπὶ Λυδοῦς στρατεύονται, they make an expedition *against* the Lydians.

*trop.* ἐπὶ τὸ πολὺ, *for* the most part.

μετά, in the midst. Cf. μέσος (*meta-phor, meta-morphosis*):

with Dative (amidst), poetical.

with Genitive:

*of place*, μετὰ τῶν νεκρῶν κείσομαι, I shall lie *amongst* (or *with*) the dead.

*trop.* μετὰ πολλῶν κινδύνων τὴν ἀρχὴν ἐκτήσαντο, they acquired their empire *in the midst* of many dangers.

with Accusative (motion into the midst):

*of time*, μετὰ τὸν πολέμον, *after* the war.

παρά, beside (*par-allel, para-ble*).

with Dative:

*of place*, ἔστη παρὰ τῷ βασιλεῖ, he stood *in the presence of* the king.

with Genitive (from the side of; usually, from a person):

*trop.* παρὰ σοφοῦ ἀνδρὸς τοῦτο ἔμαθον, I learnt this *from a* wise man.

with Accusative (motion to the side of, or extension along the side of):

*of place*, παρὰ τὴν θάλασσαν ὤκουν, they dwelt *along the* sea.

*of time*, παρ' ὅλων τὸν βίον, *during* the whole of life.

*trop.* παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ φαίνονται οἱ ἄνθρωποι, *by the side of* (i. e. compared with) other animals men show like gods; οὐκ ἔστι παρὰ ταῦτα ἄλλα, there is nothing else *besides* this; παρὰ νόμον, *contrary to* (i. e. *beside*) law.

περί, around (*peri-phrasis, peri-od*).

with Dative (round, about), less common than the other cases.

## PREPOSITIONS WITH THREE CASES. 229

with Genitive:

*trop.* τίνα δόξαν ἔχεις περὶ τούτου; what opinion have you concerning this?

with Accusative:

*of place,* περὶ Ἐφεσον ἦν, he was about Ephesus.

*trop.* ἀγαθοὶ ἄνδρες περὶ τὴν πόλιν ἐγένοντο, they showed themselves good men with regard to the state.

πρός, originally, in front of, cf. πρό (*pros-elyte*).

with Dative:

*of place,* οἱ ποταμοὶ πρὸς ταῖς πηγαῖς οὐ μεγάλοι εἰσὶν rivers are not large at their sources.

*trop.* πρὸς τούτους, besides this.

with Genitive:

*of place,* Χαλκὶς πρὸς τῆς Βοιωτίας κείται, Chalcis lies on the side of (*lit.* fronting) Boeotia.

*trop.* πρὸς μητρός, on the mother's side; πρὸς θεῶν, (I implore you) *by* (*lit.* in presence of) the gods; πρὸς τῶν Ἀθηναίων ἐσμέν, we are on the side of the Athenians.

with Accusative:

*of place,* ἐρχονται πρὸς ἡμᾶς πρέσβεις, ambassadors come to us.

*trop.* ἐμάχοντο πρὸς τοὺς Ἀθηναίους, they fought with (i. e. against, *lit.* moving to the face of) the Athenians; εἰρήνην ἔχομεν πρὸς ἀλλήλους, we have peace with (*towards*) one another; πρὸς ταῦτα, looking to these things; therefore.

ὑπό, under, L. *sub* (*hypo-thesis*).

with Dative:

*of place,* ὑπὸ τῇ Αἴτνῃ οἰκοῦσιν, they dwell under Etna.

*trop.* ὑπὸ ταῖς Ἀθηναίους ἦσαν, they were under the Athenians.

with Genitive:

*of place,* ἡ πηγὴ ὑπὸ τῆς δρυὸς ῥεῖ, the spring flows from under the oak.

*trop.* (with Passives 'by') οὕτως ὑπὸ τοῦ ἀρχαυτος ἐτάχθη, so it was arranged by the ruler.

## 230 EXERCISES ON THE PREPOSITIONS.

with Accusative:

*of place*, ὑπ' Ἰλίου ἦλθον, they came *underneath* (the walls of) Troy.

*of time*, ὑπὸ νύκτα, at night-fall = L. sub noctem.

### 142. Exercises on the Prepositions.

Ex. 107. οἱ ἔμποροι ἀντὶ χρυσοῦ καὶ ἀργύρου σίτον καὶ ἱμάτια ἠλλάξαντο. ὅσα γε ἀπὸ θεῶν γίγνεται πάντα ἄριστα γίγνεται. ἐκ τῆς θαλάσσης ἐγένετο ἡ Ἀφροδίτη κατὰ γε τοὺς τῶν ποιητῶν λόγους. οὐ τὰς πρὸ τῶν πόνων ἡδονὰς διώκει ὁ σώφρων, ἀλλὰ τὰς μετὰ τοὺς πόνους. ἐν ταῖς ναυσὶν ἐστὶν ἡ τῆς Ἑλλάδος σωτηρία. ἐν δὲ τούτῳ τῷ χρόνῳ παρὰ τοῦ βασιλέως ἦλθον πρέσβεις πρὸς τοὺς Ἀθηναίους. σὺν τῷ δικαίῳ τοὺς πολέμιους ἀμυνούμεθα. ἀνὰ πᾶσαν γῆν καὶ θάλασσαν εἰρήνη ἔσται, καὶ ἡδίστη γε ἐκ τοσούτου πολέμου. πάντα ὁ χρόνος εἰς τὸ φῶς ἄγει. ὥσπερ διὰ τῶν ὀφθαλμῶν γίγνεται ἡ ὄψις τοῖς ἀνθρώποις, οὕτω διὰ λόγου ἡ μάθησις. πολλοὶ διὰ Σωκράτη ἀμείνους ἐγένοντο. ὑπὲρ μὲν δόξης πολλὰ καλῶς πεποιήται τοῖς ἀνθρώποις, ὑπὲρ δὲ ἀρετῆς ἔτι πλείονα καὶ μείζονα.

Ex. 108. In this one day the king has become wise instead of (*lit.* out of) foolish. The moon has her light from the sun. That youth will never do any thing great, for he is ruled by the pleasures of which the body is the instrument (*lit.* the-through-the-body-pleasures). There were many towns along the river. Many men have fallen owing to

the tongue. With injustice we shall never acquire anything. The Athenians have encountered (*cognate verb*) many dangers for their country and for the freedom of the other Greeks. Many cities of the Greeks were under the Spartans. Alone of the Boeotians, the Plataeans were on the side of the Greeks, when the Persians made an expedition against Greece. What are you hiding under your cloak? These philosophers consider both the (things which are) under the earth, and the (things which are) above the moon, but the (things which are) on the earth escape their notice.

Ex. 109. οἱ ἀμφὶ Λεωνίδαυ ὑπὲρ μεγίστων καὶ καλλίστων ἐκινδύνευσαν ἐν Θερμοπύλαις. δουλείαν κακίστην νομίζω τὴν παρὰ τοῖς κακίοις δεσπόταις. Ἀλέξανδρος τῷ γένει πρὸς πατρός μὲν ἦν Ἡρακλείδης πρὸς δὲ μητρός Αἰακίδης ἦν. ἐπὶ τῇ τῶν ἐπῶν ποιήσει Ὀμηρον μάλιστα τεθαύμακα. εἰς τὸ σῶφρον καὶ ἐπ' ἀρετὴν ἄγει ὁ ὀρθὸς ἔρως κατὰ τὸν Πλάτωνα. τίς γὰρ καθ' ἑαυτοῦ ἐρεῖ ὡς αὐτὸς κακοῦ τινος ἄξιός ἐστιν; Αἴακος ἕως ἦν μετ' ἀνθρώπων καλλίστην δόξαν δικαιοσύνης εἶχεν. οὐκ οὖν τοῦτο μεμάθηκας, ὅτι τῆς περὶ τῶν ὀνομάτων μάχης πολλάκις ἢ περὶ τῶν ἔργων ἔχεται; ὡς τύραννος ὁ νόμος πολλὰ παρὰ τὴν φύσιν βιάζεται. πρὸς τοῖς ἄλλοις πόνοις καὶ ἡ νόσος οὐχ ἥκιστα ἐβλαπτε τοὺς Ἀθηναίους.

Ex. 110. Cicero imitated the speeches which Demosthenes wrote against Philip. The friend-

## 232 PREPOSITIONS IN COMPOSITION.

ship of parents towards their children is the best and truest of all. The Athenians never made a law with-a-view-to one man only, but to all the citizens jointly. Owing to his virtue and his humane disposition he was loved by all the citizens. The soldier dragged the thief through the market. After the death of the king the seven Persians consulted about the kingdom, whose it should (*lit.* shall) be. In the time of the first kings up-to Thēseus, Attica was always inhabited by-independent-states (*lit.* according to states). It is said that Thēseus made the Athenians one state instead of (*lit.* out of) many. Through these men alone we have been saved. Concerning the Hērmae, Andōcidēs informed against others and against himself.

### 143. *Prepositions in Composition.*

As Prepositions are prefixed to Substantives in order to define more exactly the meaning in which the case is used, so they are compounded with Verbs to limit and particularize that which was undefined in the simple verb. Thus the vague βαίνω I go, is particularized in the compounds ἀνα-βαίνω I go up, κατα-βαίνω I go down, δια-βαίνω I go through, ἐκ-βαίνω I go out, ὑπερ-βαίνω I go beyond, &c. Such compounds sometimes keep the meaning of the uncompounded verb and preposition, and the construction will then follow the preposition, as ἡ ψυχὴ τοῦ σώμα-

τος ἐκβαίνει, 'the soul goes-out of the body.' In this case the same preposition or one of similar meaning is often repeated after the compound verb, as ἡ ψυχὴ ἐκ τοῦ σώματος ἐκβαίνει, 'the soul goes-out out of the body.' Sometimes the signification of the compound may be so altered that it requires to be joined with a new case; thus ἀφαιρέομαι, *lit.* 'I take away from,' comes to mean 'I deprive,' and in this sense takes an accusative, instead of a genitive, of the person. At other times the preposition in composition has only an adverbial force, and the compound verb follows the construction of the simple verb, as καθίστημι 'I establish,' *lit.* 'I place down.' The English compounds *fore-tell, under-go, up-heave, gain-say* supply examples of a like variety of meaning.

A Verb already compounded of one Preposition may have another prefixed, as ἐξ-άγω I lead-out, παρ-εξάγω I lead-out-in-line, ἀντι-παρεξάγω I lead-out-in-line-against.

Prepositions in composition undergo the usual euphonic changes. If the Preposition ends with a vowel and the Verb with which it is compounded begins with a vowel, the final vowel of the Preposition is elided, as κατ-έρχομαι from κατὰ and ἔρχομαι; except in the case of περί and πρό, which never lose their final vowel; πρό however, with an ε following is sometimes contracted into ου. If the initial vowel of the Verb is aspirated, a preceding sharp mute in the Pre-

position is changed into the corresponding aspirate, as καθ-ίστημι from κατά and ἵστημι. A final ν in the Preposition is changed into γ before gutturals, μ before labials, and is assimilated before liquids, as ἐγ-χέω from ἐν and χέω, ἐμ-πίπτω from ἐν and πίπτω, συλ-λέγω from σύν and λέγω. Cf. L. *impendeo*, *il-labor*. The Augment and Reduplication are placed after the Preposition, as κατα-βαίνω, κατ-έβαινον, κατα-βέβηκα.

## 144. List of Compound Verbs.

ἀνά in composition has the force of (1) up, (2) back, again = L. *re-*.

ἀναβαίνω, I go up, mount. Cf. βαίνω (*anabasis*).

ἀνάγω, I lead up, or back. *Mid.* put to sea. Cf. ἄγω.

ἀναγινώσκω, I recognize, I read. Cf. γινώσκω.

ἀνίημι, I let loose, relax. Cf. ἵημι.

ἀνίστημι, I raise up. *Intransitive tenses*, I rise up. Cf. ἵστημι.

ἀνατίθημι, I dedicate, I ascribe. *Mid.* I retract. Cf. τίθημι (*anathema*, *lit.* a thing devoted). *P. P.* in use, ἀνάκειμαι.

ἀντί has the force of (1) against, (2) in exchange.

ἀντιλαμβάνω, I get in exchange. *Mid.* I take hold of, τινός. Cf. λαμβάνω.

ἀντιλέγω, I speak against. Cf. λέγω. *Aor.* in use, ἀντεῖπον.

ἀπό has the force of (1) from (separation), (2) off (completion).

ἀπαγορεύω, I forbid, I renounce. *Aor.* ἀπέειπον. Cf. ἀγορεύω, εἶπον.

ἀπέρχομαι, I depart. Cf. ἔρχομαι, εἶμι.

ἀπέχω, *Intrans.* I am distant, τινός. *Mid.* I abstain from. Cf. ἔχω.

ἀποβαίνω, I turn out = L. *evado*.

ἀποβάλλω, I throw away, lose. Cf. βάλλω.

ἀποδίδωμι, I render, repay. *Mid.* I sell. Cf. δίδωμι.

ἀποθνήσκω, I die, used as *Pass.* of ἀποκτείνω, I kill. Cf. θνήσκω, κτείνω.

ἀποκαλύπτω, I reveal (*apocalypse*). Cf. καλύπτω.

ἀποκρίνομαι, I answer, τινί. *Aor.* ἀπεκρινάμην, G. T. ἀπεκρίθην. Cf. κρίνω.

ἀπόλλυμι, I destroy, I lose. *Mid.* I perish (*Apollyon*). Cf. ἄλλωμι.

ἀποστέλλω, I send away (*apostle*). Cf. στέλλω.

ἀποστρέφω, I turn aside, turn back (*apostrophe*). Cf. στρέφω.

ἀφαιρέω, I take away. *Mid.* I deprive, with double *Acc.* Cf. αἰρέω.

ἀφικνέομαι, I arrive. Cf. ἰκνέομαι.

ἀφίστημι, I remove, I make to revolt. *Mid.* and *Intrans.* I withdraw, I revolt (*apostate*).

ἀφορίζω, I define (*aphorism*). Cf. ὁρίζω.

διά has the force of (1) through, (2) throughout, (3) asunder.

διαβαίνω, I cross over,

διαβάλλω, I slander. Cf. διαβολή (*diabolical*).

διαιρέω, I divide.

διάκειμαι, I am in a certain state, am disposed. Cf. κείμεναι.

διαλέγομαι, I converse (*dialogue*). Cf. λέγω.

διατίθημι, I dispose, manage. *Mid.* bequeath.

διατρίβω, I consume; χρόνον, spend time, live. Cf. τρίβω (*diatribe*).

διαφέρω, I differ from, I excel, τινός. *Impers.* it makes a difference. Cf. φέρω.

διέρχομαι, I go through.

εἰς or εἰς has the force of into.

εἰσάγω, I bring in, import.

εἰσβάλλω, I throw into. *Intrans.* I make an invasion.

ἐκ or ἐξ has the force of (1) out, (2) utterly or thoroughly.

ἐκβάλλω, I banish.

ἐκλείπω, I forsake. *Intrans.* I leave off (*eclipse*). Cf. λείπω.

ἐκπίπτω, I fall from, am banished from, used as *Pass.* of ἐκβάλλω. Cf. πίπτω.

ἐξελέγχω, I examine, convict (thoroughly). Cf. ἐλέγχω.

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ἔξεστι(ν), *Impers.* 3rd sing. of ἔξειμι, it is possible, is allowed. Cf. εἰμι.

ἐξίστημι, I drive out of. *Mid.* and *Intrans.* I retire from; φρενῶν, I am distracted (*ecstasy*).

ἐν has the force of in, or at.

ἐγχέω, I pour in. Cf. χέω.

ἐντυχάνω, I meet with, τιλ. Cf. τυγχάνω.

ἐπί has the force of (1) up, on, over, (2) to, against, (3) after, in addition.

ἐπαινέω, I praise. *F.* ἐπαινέσω, 1 *A.* ἐπήνεσα, *P. P.* ἐπήνημαι. Cf. ἔπαινος.

ἐπαίρω, I lift up, excite.

ἐπέχω, I hold to, I direct, check. *Intrans.* pause (*epoch*).

ἐπιθυμέω, I desire, τινός. Cf. θυμός.

ἐπισκοπέω, I inspect (*episcopal*). Cf. σκοπέω.

ἐπιτιθῆμι, I put on, I impose. *Mid.* apply myself to (*epithet*).

ἐπιχειρέω, I put my hand to, attempt, τιλ. Cf. χεῖρ.

ἐφοράω, I survey (*ephor*). Cf. ὁράω.

κατά has the force of (1) down, (2) against, (3) to the bottom, thoroughly.

καθίστημι, I establish, make. *Intrans.* and *Pass.* am made, am.

καταγιγνώσκω, I condemn, *lit.* judge against, τινός.

κατάγω, I bring down, bring to land, recall from exile.

καταλαμβάνω, I seize, comprehend, overtake (*catalepsy*).

καταστρέφω, I overturn. *Mid.* subdue (*catastrophe*).

καταφρονέω, I despise. Cf. φρονέω.

μετά has the force of (1) with (participation), (2) change.

μεταβάλλω, I change, *Trans.* and *Intrans.*

μεταγιγνώσκω, I change my mind, repent.

μεταδίδωμι, I give a share of, τινός.

μεταλαμβάνω, I get a share of, τινός.

μετέχω, I partake, τινός.

παρα has the force of (1) beside, (2) past, (3) beyond.

παραβαίνω, I transgress.

- παραβάλλω, I compare (*parable*).  
 παρακαλέω, I encourage (*Paraclete*). Cf. καλέω.  
 παραπλέω, I coast along. Cf. πλέω.  
 παύειμι, I am present.  
 παρέρχομαι, I pass by.  
 παρέχω, I furnish, afford, render.  
 περί has the force of (1) round, about, (2) above.  
 περιβάλλω, I throw around, I surround.  
 περιγιγνομαι, I overcome, I survive, (of things) accrue. Cf. γίγνομαι.  
 περιπατέω, I walk about (*peripatetic*). Cf. πατέω.  
 περιποιέω, I keep safe. *Mid.* I win.  
 πρό has the force of (1) before in place, (2) before  
 in time, (3) before in degree.  
 προβαίνω, I advance. Cf. πρόβατον.  
 προδίδωμι, I betray. *L.* *prodo*.  
 προέχω, I surpass, τινός someone, τινί in something.  
 προλέγω, I foretell.  
 πρὸς has the force of (1) towards, (2) in addition.  
 προσαγορεύω, I address, call; *F.* προσερῶ, *Aor.* προσείπον.  
 προσβάλλω, I attack, τινί.  
 προσήκω, I belong to. *Impers.* it belongs, befits. Cf. ἤκω.  
 προστίθημι, I add.  
 σύν has the force of (1) with (co-operation), (2) to-  
 gether (gathering).  
 συγγιγνώσκω, I excuse, forgive.  
 συμβαίνω, I agree. *Impers.* it happens.  
 συμφέρω, I am of use; συμφέρει, it is expedient.  
 σύνειμι, I live with.  
 συνίστημι, I bring together, unite. *Mid.* and *Intrans.* hold to-  
 gether, consist (*system*).  
 σέβομαι, I am conscious.  
 ὑπέρ has the force of over.  
 ὑπερβάλλω, I exceed (*hyperbolic*).  
 ὑπεροράω, I overlook. Cf. ὁράω.  
 ὑπό has the force of (1) under, (2) secretly, gra-  
 dually.

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ὑποκρίνομαι, I act on the stage (*hypocrite*). Cf. κρίνω.

ὑπονοέω, I suspect. Cf. νοῦς.

ὑποτίθηναι, I place under. *Mid.* assume, suggest (*hypothesis*).

### 145. Exercises on Compound Verbs.

Ex. 111. τί οὐκ ἀπεκρίνω; πάντ' ἀποκαλύπτει ὁ χρόνος καὶ πρὸς τὸ φῶς ἄγει. ὁ Κύλων κατέλαβε τὴν τῶν Ἀθηναίων ἀκροπόλιν. πάνθ' ὁρᾷ καὶ πάντ' ἀκούει καὶ πανταχοῦ πάρεστι τὸ θεῖον. πᾶς ὁ βίος ἡμῶν εἰς παιδιὰν καὶ σπονδὴν διήρηται. ἃ προσήκει τίσει ὁ ποιηρὸς ἢ ἐκεῖ ἢ ἐνθάδε. οἱ ὀλίγοι τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδιδόασιν, τὰ δὲ ἀγαθὰ πάντα ἑαυτοῖς περιποιῶνται. οἱ τύραννοι χρήματά τε ἀφηρεῖν τοὺς ἀγαθοὺς καὶ ἐκ τῶν πόλεων ἐξέβαλλον. ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. τὰ μεῖζονα ἀπολεῖ ὃς οὐκ ἐφύλαττε τὰ μικρά. πολλοὶ ἤδη ἐπεὶ τῆς κατὰ θάλασσαν δυνάμεως ἐπεθύμησαν τὴν κατὰ γῆν ἀρχὴν ἀπώλεσαν. Σικελοὶ ἐξ Ἰταλίας, ἐνταῦθα γὰρ ᾤκουν, διέβησαν ἐς Σικελίαν.

Ex. 112. In this war Byzantium revolted from the Athenians. He is most unjust who owes so great a favour and does not repay it. Seditions have already destroyed many cities. Glyippus was banished from Sparta on account of his unjust deeds. Owing to the laws of Lycurgus, Sparta far surpassed the other cities. It is said that Aesculapius (Ἀσκληπιός) even raised up the dead. The gods know all things, both the past and the

present (*lit.* the formerly and the now), and whatever shall turn out from (ἐξ) each of them. Many of the generals were seized and were led up before (*παρὰ acc.*) the king. His former errors (*lit.* as many things as he erred formerly) have rendered him a wiser man. That city is truly happy in which all the citizens partake of virtue. Masters have often been killed by their slaves. The oaks afforded a most pleasant shade.

Ex. 113. ὅσοι τὸν θάνατον πρὸ τῆς αἰσχύνης φοβοῦνται, οὗτοι κακῶς τε καὶ αἰσχροῦς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν. ταῖς θεαῖς τῆς περὶ τοῦ κάλλους ἔριδος κριτὴς κατέστη ὁ τοῦ Πριάμου Ἀλέξανδρος. Ἑλένη καὶ τῷ γένει καὶ τῷ κάλλει καὶ τῇ δόξῃ πασῶν γυναικῶν δῖνησκε. διὰ τὸ ψῦχος ἐν τῷ χειμῶνι μεταβαλλόμεθα τὰ ἱμάτια. ὁ Σέσωστρις τὴν χώραν ἅπασαν εἰς ἕξ καὶ τριάκοντα μέρη διεῖλεν. Ἀγησίλαος τῶν δυνατῶν ὅσοι τὸ πρὶν διὰ τοὺς Λακεδαιμονίους ἐξέπεσον κατήγαγε, τοὺς δὲ ἄλλους ἐξέβαλε. τὰ Παλαμήδους οὐκ ἀκήκοας πάθη; οὗτος γὰρ ὑπὸ τοῦ Ὀδυσσεύς ἀπώλετο. Ἡρακλῆς τὸν Κέρβερον εἰς τὸ φῶς ἀνήγαγε καὶ φανερὸν κατέστησεν ἀνθρώποις. μετὰ ταῦτα ὁ Κόνων εἰς Κύπρον ἔπλευσε καὶ χρόνον τινὰ ἐκεῖ διέτριβε. Πολυκράτης ὁ Σαμίων τύραννος Ῥήνειαν τὴν ἐν τῷ Αἰγαίῳ νῆσον ἀνέθηκε τῷ Δηλίῳ Ἀπόλλωνι.

Ex. 114. Sēsōstris subdued all Asia. The Syracusans coasted along to Mēssēnē. Cyrus sub-

duced many (*lit.* and) most powerful nations. Those converse best who reflect (*σκοπέω*) most concerning the most important (*σπουδαίως*) things. The people of the Samians killed some two hundred of the nobles (*lit.* powerful). Cōnōn set up the walls of Athens. All praise the Athenians most because they forsook their own city in behalf of (*ὑπέρ*) the common safety of the Greeks. Ye show (*ποιούμαι*) all earnestness to (*lit.* how, *ὅπως*, ye shall) excel your predecessors (*lit.* the before) in virtue. Alcibiades and Critias were lifted up in-consequence-of (*ἐπί*) their wealth. We will never call him good who betrayed his friends in their distress (*lit.* in evils). He who clings to justice will safely (*εὖ*) cross over the stream of Lethe and there receive his reward in the presence of the gods.

Ex. 115. ὁ θάνατος οὔτε τοὺς πονηροὺς ὑπερορᾷ οὔτε τοὺς ἀγαθοὺς θαυμάζει, ἀλλ' ἅπασιν ἴσον ἑαυτὸν παρέχει. οἱ Ἀθηναῖοι διέβησαν εἰς τὴν Εὐβοίαν. ὁ Πλάτων λέγει ὅτι καὶ θεοῦ μετέχει ἄνθρωπος. ὦ ἄνθρωπε, τί τῷ γήρᾳ πρὸς τοῖς ἄλλοις κακοῖς τὴν ἐξ ἀδικίας αἰσχύνην προστίθης; ναυτικὸν παρείχοντο τοῖς Λακεδαιμονίοις Κορίνθιοι, Μεγαρή, Ἡλεῖοι, Ἀμπρακιῶται. τί περὶ τούτων βουλευόμεθα ἔτι ἂν ἤδη ἐς ἀνάγκην ἀφίκεται; ὁ θεὸς ὅσα βίου μετεῖληφεν πάντα ἐφορᾷ. ὁ Κῦρος μετὰ τῶν Ἑλλήνων ἐπὶ τὸν ἀδελφὸν ἀνέβη πολλῶν ἡμερῶν ὁδὸν ἀπὸ τῆς θαλάσσης. ἤδη αἱ νῆες ἐξ Ἀβύδου ἀνηγμέναι εἰσὶν. καὶ νῦν ἀναξιώτατην

χάριν παρ' ὑμῶν ἀντιλαμβάνομεν, ὃ Λακεδαιμόνιοι, οἳ γε μεθ' ὑμῶν τὴν Ἑλλάδα ποτὲ ἐσώσαμεν. ἡ γὰρ σὺ τοῖς τοιούτοις οὐδέποτε ἐνέτυχες, οἳ πρὸς ἅπαντας περὶ πάντων ἀεὶ ἀντιλέγουσιν; πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.

Ex. 116. The Athenians quickly repented-of the sentence which they had passed against (*lit.* those-things which they judged-against) the Mytilēnaeans. I greatly fear how the affairs which we are now attempting will turn out. He who desires anything contrary to justice will easily transgress the laws in deed also. Meanwhile the boy shall read to us. The Lacedaemonians had sent ambassadors thither who were inspecting the (state) of the city. Thēōdōrus often acted the Antīgōnē of Sōphōclēs. This (is what) disturbs men, this (is what) drives them out of their senses. The man poured in the poison and held the draught (*ποτόν*) to Socrates. For the most part men do not slander those whom they despise. The city consists of (*ἐκ*) more than 10,000 citizens. Themistocles surrounded (*mid.*) Athens with a wall. In this summer the Peloponnesians attacked Oenōē and made an invasion into Attica. Socrates used to examine the things which the mass of men assume as manifest.

## XX. MOODS.

146. *General remarks on the Moods.*

The Finite Verb in Greek has four Moods, the Indicative, Imperative, Subjunctive, and Optative, so called from its being used to express a wish. The Subjunctive and Optative together may be considered to make up the Conjunctive Mood, though even so this Mood will have a much less extended use in Greek than in Latin, as it often happens that the Latin Conjunctive *must*, and still more often that it *may* be translated by the Indicative in Greek. In this free use of the Indicative arising from the love of vivid and direct statement, the Greek language resembles the English. We have already had many examples in the exercises where the Greek Indicative would have had to be translated in Latin either by the Conjunctive or Infinitive.

Besides the four Moods of the Finite Verb, there are in Greek three kinds of Verbal Nouns, the Infinitive, the Participle, and the Verbal Adjective expressly so called. The Tenses (with the exceptions stated below) are found in all the Moods, including the Infinitive and Participle. This of course implies a much greater richness of verbal inflexions in Greek than in Latin.

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Exceptions:

(1) The Imperfect and Pluperfect appear as distinct forms in the Indicative alone. In other Moods they have the same form as the Present and Perfect.

(2) The Future has no Imperative or Subjunctive.

The force of the Tenses is not quite the same in the other Moods as in the Indicative. Thus the Present ceases to refer to present time exclusively; the Tense of the principal verb of the sentence determines whether it refers to the present, past, or future time. It retains, however, through all the Moods its peculiar quality of marking that an action is (was, or will be) still going on, not completed and not momentary. On the other hand, the character of *completion* is expressed by the Perfect throughout all the Moods, and that of *momentariness* by the Aorist. We shall see this exemplified in the Imperative Mood.

The Reduplication and the Augment when used for the Reduplication are retained through all the Moods. The simple Augment is only found in the Indicative.

147. *General view of the Tenses in the different Moods.*

[The verb *τίπτω* is employed as a convenient one for showing all the possible inflexions, though *τίπτω* itself does not possess them all.]

		Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres.	τύπτω	τύπτε	τύπτω	τύπτοιμι	τύπτειν	τύπτων
	Imperf.	ἐτύπτον	—	—	τύψοιμι	τύψειν	τύψων
	Fut.	τύψω	τύψον	τίψω	τύψαιμι	τύψαι	τύψας
	1 Aor.	ἐτύψα	—	—	τετύφοιμι	τετυφέναι	τετυφώς
	Perf.	τέτυφα	τέτυφε	τετύφω	—	—	—
	Plur. *	ἐτετύφειν	—	—	τύποιμι	τυπέω	τυπών
Pass. & Mid.	2 Aor. *	ἐτύπον	τύπε	τύπω	τετύποιμι	τετυπέναι	τετυπώς
	2 Perf. *	τέτυπα	τέτυπε	τετύπω	—	—	—
	2 Plur. *	ἐτετύπειν	—	—	—	—	—
	Pres.	τυπτομαι	τύπτου	τύπτωμαι	τυπτοίμην	τύπτεσθαι	τυπτόμενος
	Imperf.	ἐτυπτόμην	—	—	τετυμμένος	τέτυφθαι	τετυμμένος
	Perf.	τέτυμμαι	τέτυφο	τετυμμένος	—	—	—
Passive.	Plur.	ἐτετύμην	—	—	—	—	—
	Fut. Perf.	τετυνφομαι	—	—	τετυνφοίμην	τετίγθεσθαι	τετυνφόμενος
	1 Aor.	ἐτύφθην	τύφθητι	τυφθῶ	τυφθείην	τυφθήναι	τυφθείς
	1 Fut.	τυφθήσομαι	—	—	τυφθήσοίμην	τυφθήσεσθαι	τυφθήσόμενος
	2 Aor. *	ἐτύπην	τύπηθι	τυπῶ	τυπήν	τυπήναι	τυπείς
	2 Fut. *	τυπήσομαι	—	—	τυπήσοίμην	τυπήσεσθαι	τυπήσόμενος
Middle.	Fut.	τυνφομαι	—	—	τυνφοίμην	τίγθεσθαι	τιγόμενος
	1 Aor.	ἐτύναμην	τύψαι	τύψωμαι	τυψαίμην	τύψασθαι	τυψάμενος
	2 Aor. *	ἐτύπην	τυποῦ	τύπωμαι	τυποίμην	τυπέσθαι	τυπόμενος

[After reading the §§ on the Moods, exhibit the tenses and moods of *τέρπω*, *πλέω*, *πείθω*, *ἀγγέλλω*, *παύω*, in a similar scheme, omitting the tenses marked \* and give *τιθημι* with all its tenses.]

148. *Imperative Mood.*1. *Imperative Active of Verbs in -ω (λύω).*

Pres. λύε. 1st Aor. λύσον. Pf. λέλυκε.

The regular personal endings of the Imperative Active are

Sing. 2. -θι, 3. -τω. Dual. 2. -τον, 3. -των.

Plur. 2. -τε, 3. -ντων (rarely -τωσαν).

The ending of the 2nd Sing. is dropped or changed in several of the tenses; the other endings are always found.

The Pres. Imperative is obtained from the Pres. Indicative by changing the final -ω into -ε, as λύ-ω, λύ-ε. It is thus inflected :

*Sing.**Dual.*

2. λύ-ε. Cf. L. rege

λύ-ετον

3. λυ-έτω. Cf. L. reg-ito

λυ-έτων

*Plural.*

2. λύ-ετε. Cf. L. reg-ite

3. λυ-όντων or λυ-έτωσαν. Cf. L. reg-unto.

The 1 A. Imperat. is obtained from the 1 A. Ind. by dropping the Augment and changing the final -α into -ον, ἔ-λυσ-α, λύσ-ον.

*Sing.**Dual.**Plur.*

2. λύσ-ον

λύσ-ατον

λύσ-ατε

3. λυσ-άτω

λυσ-άτων

λυσ-άντων

or

-άτωσαν.

endings are the same as in the Pres. τυ-πῶ, τυπ-έσθω, &c.

### 3. Contracted Imperative.

The contracted Verbs undergo the usual contraction in the Imperative, thus :

#### Present Imperative Active.

S. 1.	τιμας	τιμᾶ	φλεε	φλει	δουλε	δουλου
3.	τιμάτω	τιμάτω	φιλέτω	φιλείτω	δουλέτω	δουλούτω
D. 1.	τιμάετον	τιμάτων	φιλέετον	φιλείτων	δουλέετον	δουλούετον
3.	τιμάετων	τιμάτων	φιλέετων	φιλείτων	δουλέετων	δουλούετων
P. 1.	τιμάετε	τιμάτε	φιλέετε	φιλείτε	δουλέετε	δουλούετε
3.	τιμάόντων	τιμώντων	φιλέοντων	φιλούντων	δουλούντων	δουλούοντων
	or		or		or	
	τιμάετωσαν	τιμάτωσαν	φιλέετωσαν	φιλείτωσαν	δουλέετωσαν	δουλούετωσαν

#### Present Imperative Passive.

S. 1.	τιμού	τιμῶ	φλέου	φλοῦ	δουλού	δουλοῦ
3.	τιμάεσθω	τιμάσθω	φιλέεσθω	φιλείσθω	δουλέεσθω	δουλούεσθω
D. 1.	τιμάεσθον	τιμάσθον	φιλέεσθον	φιλείσθον	δουλέεσθον	δουλούεσθον
3.	τιμάεσθων	τιμάσθων	φιλέεσθων	φιλείσθων	δουλέεσθων	δουλούεσθων
P. 1.	τιμάεσθε	τιμάσθε	φιλέεσθε	φιλείσθε	δουλέεσθε	δουλούεσθε
3.	τιμάεσθων	τιμάσθων	φιλέεσθων	φιλείσθων	δουλέεσθων	δουλούεσθων
	or		or		or	
	τιμάεσθωσαν	τιμάσθωσαν	φιλέεσθωσαν	φιλείσθωσαν	δουλέεσθωσαν	δουλούεσθωσαν

4. *Imperative of Verbs in -μι.*

The Present Imperative Active was originally formed by the addition of *-θι* to the Stem, as *φημί*, *st. φα*, Imperat. *φά-θι*; but it has disappeared in most instances, and the stem-vowel is lengthened in compensation, as *ἴστημι*, *st. ἴσῳ*, Imperat. *ἴστη* for *ἴστα-θι*.

*Pres. Imperat. Act.*

<i>Sing.</i> 2. [ἴστα-θι] ἴστη	[τίθε-τι] τίθει	[δίδο-θι] δίδου	[δείκνυ-θι] δείκνυ
3. ἴσά-τω	τίθέ-τω	διδό-τω	δείκνυ-τω
<i>Dual.</i> 2. ἴστα-των	τίθε-των	δίδο-των	δείκνυ-των
3. ἴσά-των	τίθέ-των	διδό-των	δείκνυ-των
<i>Pl.</i> 2. ἴστα-τε	τίθε-τε	δίδο-τε	δείκνυ-τε
3. ἴσά-ντων	τίθέ-ντων	διδό-ντων	δείκνυ-ντων
or	or	or	or
ἴσά-τωσαν	τίθέ-τωσαν	διδό-τωσαν	δείκνυ-τωσαν

The 2 A. Imperat. Act. was originally formed by the addition of *-θι* to the pure Verbal Stem, but in most cases *ι* was dropped and *θ* changed into *ς*, as *δίδωμι*, *st. δο*, Imperat. *δός* for *δό-θι*. The stem-vowel is sometimes lengthened, as *ἴστημι*, *st. στα*, *στή-θι*. 2 A. *ἔγνω*, *st. γνω*, *γνώ-θι*.

*2 A. Imperat. Act.*

<i>Sing.</i> 2. στή-θι	[θέ-τι] θές	[δό-θι] δός
3. στή-τω	θέ-τω	δό-τω
<i>Dual.</i> 2. στή-των	θέ-των	δό-των
3. στή-των	θέ-των	δό-των
<i>Plur.</i> 2. στή-τε	θέ-τε	δό-τε
3. στά-ντων	θέ-ντων	δό-ντων
or	or	or
στή-τωσαν	θέ-τωσαν	δό-τωσαν

The Pres. Imperat. Mid. is formed by the addition of *-σο* to the stem. *ἴστημι*, *st. ἴστα*, Imperat. *ἴστα-σο*. It has the regular personal endings of the Passive Imperative.

The Aor. Imperat. Mid. was originally formed by the addition of *-σο* to the pure Verbal Stem, as *δίδωμι*, *st. δο*, Imperat. *δό-(σ)ο*, but *σ* was dropped and the meeting Vowels contracted as in the Pres. Imperat. Pass. of Verbs in *-ω*. With this exception the personal endings are the same as those of the Present; thus,

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
2. [θε-(σ)ο]θοῦ	θέ-σθον	θέ-σθε
3. θέ-σθω	θέ-σθων	θέ-σθωσαν or θέ-σθων

5. Imperatives of *εἰμι*, *I am*; *εἶμι*, *I go*; *οἶδα*, *I know*.

<i>S.</i>	2. ἴσθι, be thou	ἴθι, go thou	ἴσθι, know
	3. ἔστω	ἴτω	ἴστω
<i>D.</i>	2. ἔστον	ἴτον	ἴστον
	3. ἔστων	ἴτων	ἴστων
<i>Pl.</i>	2. ἔστε	ἴτε	ἴστε
	3. ἔστωσαν	ἴτωσαν	ἴτωσαν
	or	or	
	ἔστων	ἴντων	

#### 149. Syntax of the Imperative.

It has been mentioned that the difference between the Present and the Aorist in the Imperative is that the former refers to a continued, and

the latter to a momentary action, as *τούτους μοι φύλασσε*, keep these men for me; *δός μοι τὸ βιβλίον*, give me the book. The Perfect Imperative of the Active is seldom used, except where the Perfect has a present force, as *ἴσθι*, know thou; but the Passive is not uncommon, as *ταῦτά μοι προειρήσθω*, let thus much be said by way of preface. Caesar's exclamation, '*Jacta alea esto*,' is an example of the same tense in Latin. So the English 'begone.'

It is remarkable that the only tense beside the Present which has regularly an Imperative in Latin, the Future, is without an Imperative in Greek.

As in Latin, there is a special negative which is used with the Imperative, *μή* = L. *ne*. All negatives in an Imperative clause must be translated in Greek by *μή* or its derivatives, *μηδεῖς*, *μηκέτι*, &c. (corresponding to *οὐδεῖς*, &c.). The same negatives accompany the Subjunctive, and are also found in particular uses of the other moods.

In prohibitions either *μή* with the Present Imperative is used, as *μή φοβοῦ*, fear not; or if the sense requires the Aorist, the Subjunctive Mood is employed with *μή*. Cf. the Latin '*ne dixeris*.'

#### 150. *Exercises in the Imperative Mood.*

Ex. 117. *Μὴ πίστευε τοῖς κόλαξιν. τοῦτ' ἄν πίστευσον ὅς καλῶς βεβούλευκεν ἐν τοῖς χαλεποῖς*

πράγμασιν. μὴ ἐκ τῶν λόγων ἀλλ' ἐκ τῶν πράξεων κριτὴς ἴσθι τῶν ἀνθρώπων. τὰς ἡδονὰς δίδωκε τὰς μετὰ δόξης. μηδὲν ἔστω οὕτω μέγα, ὃ σε ἐπαίρει μεῖζον ἢ προσήκει. ὑπὸ τῶν ἑπτὰ σοφῶν ἐν Δελφοῖς ἐγράφη, γινῶθι σεαυτὸν. ὦ πατέρες, αὐτοὶ τε ἔστε δίκαιοι καὶ τοὺς παῖδας τὴν δικαιοσύνην παιδεύετε. ὦ παῖδες Ἑλλήνων, ἔτε, ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ παῖδας, γυναῖκας. οἱ τοιοῦτοι ὑπὸ σοῦ καταφρονεῖσθων ὅσοι πλούτῳ ἢ ἡδοναῖς δουλεύουσιν. τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοῖς δὲ νόμοις πείθου. τὰ ἐμὰ κέκτησο πάντα καὶ χρῶ αὐτοῖς ὡς βούλει. σύγγνωθι τῷ ἀνθρώπῳ καὶ μὴ ἀποστρέφου, ἃ γὰρ πρὶν σε διέβαλε μετέγνωκεν. δίκην δίδόντων ὅσοι τοὺς νόμους παραβαίνουσιν.

Ex. 118. Ask, and it shall be given you. Do not associate with the bad, conquer anger, hate strife, love truth, envy no one. Do not blame (*aor.*) me, my friend, because I did not answer you before. Render therefore to Caesar that-which-is (*τά*) Caesar's. A mother said to her son, 'This shield thy father always kept-safe (*σώζω*) for thee, do thou therefore keep-it-safe or die.' Let thus much (*pl.*) have been said by me concerning these things. Good-bye (*lit.* rejoice), dear children, and say the same to your mother from (*παρά*) me. Whatsoever happens to you, receive it all as from God, both good and evil. Let each man therefore be so disposed towards (*πρός*) the gods as towards kind and wise friends. Let not the citi-

zens import any of those things which the country itself produces. Let such men be judges as (*lit.* who) themselves obey the laws.

### 151. *Subjunctive Mood.*

#### 1. *Subjunctive Active of Verbs in -ω.*

Pres. λύω. 1 Aor. λύσω. Perf. λελύκω.

The distinguishing mark of the Subj. is the long vowel of the ending. The endings are regular: -ω, -ης, -η, -ητον, -ητον, -ωμεν, -ητε, -ωσι. No variation is found. The 1st Sing. of the Pres. Subj. is the same as that of the Indicative.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	λύω		λύ-ωμεν
2.	λύ-ης	λύ-ητον	λύ-ητε
3.	λύ-η	λύ-ητον	λύ-ωσι(ν).

The 1 Aor. Subj. is obtained from the 1 Aor. Ind. by dropping the Augment and changing the final -α into -ω, as ἔ-λυσ-α, Subj. λύσ-ω.

The Perf. Subj. is obtained from the Perf. Ind. by changing -α into -ω. λέλυκ-α, Subj. λελύκ-ω<sup>1</sup>.

The 2 Aor. Subj. is obtained from the 2 Aor. Ind. by dropping the Augment and changing -ον into -ω. ἔ-τυπ-ον, Subj. τύπ-ω. The 2 Perf. Subj. is obtained from the 2 Perf. Ind. by changing -α into -ω, as τέτυπ-α, Subj. τετύπ-ω.

<sup>1</sup> For the Subj. and Opt. Perf. the periphrases λελυκώς ὦ, εἴη are often used.

2. *Subjunctive Passive and Middle of Verbs*  
in -ω.

Pres. λύμαι. Perf. λελυμένος ὦ. 1 A. Pass. λυθῶ.  
1 A. Mid. λύσωμαι.

The regular personal endings are -ωμαι, -ησαι (contracted into -η), -ηται, -όμεθον, -ησθον, -ησθον, -όμεθα, -ησθε, -ωνται.

The Pres. Subj. is formed from the Pres. Ind. by changing -ομαι into -ωμαι, as λύ-ομαι, Subj. λύ-ωμαι.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1. λύ-ωμαι	λυ-όμεθον	λυ-όμεθα
2. [λύ-η(σ)αι] λύη	λύ-ησθον.	λύ-ησθε
3. λύ-ηται	λύ-ησθον	λύ-ωνται.

The Perf. Subj. is supplied by a periphrasis of the Perf. Participle and the Pres. Subj. of εἰμί. Cf. 3rd Pl. Perf. Ind.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1. λελυμένος ὦ		λελυμένοι ὦμεν
2. λελυμένος ἦς	λελυμένω ἦτον	λελυμένοι ἦτε
3. λελυμένος ἦ	λελυμένω ἦτον	λελυμένοι ὦσι

The 1 A. Subj. Pass. is obtained from the 1 A. Ind. Pass. by dropping the Augment and changing -ην into -ω, as ἐ-λύ-θην, Subj. λυθ-ῶ. It follows the Subjunctive of the Active Voice.

*Sing.*

λυθ-ῶ		λυθῶ-μεν
λυθ-ῆς	λυθ-ῆτον	λυθ-ῆτε
λυθ-ῆ	λυθ-ῆτον	λυθ-ῶσι(ν).

The Subj. of the 1 A. Mid. is obtained from the Indicative by dropping the Augment and changing -αμην into -ωμαι. ἐ-λυσ-άμην, Subj. λύσ-ωμαι. The personal endings are the same as those of the Pres. Subj. Pass.

The Subj. of the 2 A. Pass. is obtained from the Ind. in the same manner as the 1 A. and has the same personal endings.

The Subj. of the 2 A. Mid. is obtained from the Ind. by dropping the Augment and changing -ομην into -ωμαι; ἐ-τυπ-όμην, τύπ-ωμαι. The personal endings are the same as the Pres. Subj. Pass.

3. *Contracted Subjunctive.**Present Subjunctive Active.*

S. 1. τιμάω	τιμῶ	φιλέω	φιλῶ	δουλόω	δουλῶ
2. τιμάῃς	τιμᾷς	φιλῆς	φιλῆς	δουλόῃς	δουλοῖς
3. τιμάῃ	τιμᾷ	φιλῇ	φιλῇ	δουλόῃ	δουλοῖ
D. 2. τιμάητον	τιμάτον	φιλῆτον	φιλῆτον	δουλόητον	δουλώτον
3. τιμάητον	τιμάτον	φιλῆτον	φιλῆτον	δουλόητον	δουλώτον
P. 1. τιμάωμεν	τιμῶμεν	φιλῶμεν	φιλῶμεν	δουλώμεν	δουλώμεν
2. τιμάητε	τιμᾶτε	φιλῆτε	φιλῆτε	δουλόητε	δουλώτε
3. τιμάωσι(ν)	τιμῶσι(ν)	φιλῶσι(ν)	φιλῶσι(ν)	δουλώσι(ν)	δουλώσι(ν)

*Present Subjunctive Passive.*

S. 1. τιμάωμαι	τιμῶμαι	φιλῶμαι	φιλῶμαι	δουλόωμαι	δουλῶμαι
2. τιμάῃ	τιμᾷ	φιλῇ	φιλῇ	δουλόῃ	δουλοῖ
3. τιμάῃται	τιμᾶται	φιλῆται	φιλῆται	δουλόῃται	δουλώται
D. 1. τιμάωμεθον	τιμῶμεθον	φιλῶμεθον	φιλῶμεθον	δουλώμεθον	δουλώμεθον
2. τιμάσθον	τιμᾶσθον	φιλῆσθον	φιλῆσθον	δουλόσθον	δουλώσθον
3. τιμάσθον	τιμᾶσθον	φιλῆσθον	φιλῆσθον	δουλόσθον	δουλώσθον
P. 1. τιμάώμεθα	τιμῶμεθα	φιλῶμεθα	φιλῶμεθα	δουλώμεθα	δουλώμεθα
2. τιμάσθε	τιμᾶσθε	φιλῆσθε	φιλῆσθε	δουλόσθε	δουλώσθε
3. τιμώνται	τιμῶνται	φιλῶνται	φιλῶνται	δουλῶνται	δουλῶνται

4. *Subjunctive of Verbs in -μι.*

The Subjunctive of the Verbs in *-μι* follows the verbs in *-ω*, *δεικνυμι*, Subj. *δεικνύω*, *-ης*, &c. The other verbs in *-μι* form the Pres. Subj. Act. by changing the stem-vowel into *-ω*, as *ἵστημι*, st. *ἵστα*, Subj. *ἵστώ*.

<i>Pres. Subj. Act.</i>		
<i>Sing.</i> 1. <i>ἵστώ</i>	<i>τιθῶ</i>	<i>διδῶ</i>
2. <i>ἵσῃς</i>	<i>τιθῇς</i>	<i>διδῶς</i>
3. <i>ἵσῃ</i>	<i>τιθῇ</i>	<i>διδῶ</i>
<i>Dual.</i> 1. <i>ἵσῆτον</i>	<i>τιθῆτον</i>	<i>διδῶτον</i>
3. <i>ἵσῆτον</i>	<i>τιθῆτον</i>	<i>διδῶτον</i>
<i>Plur.</i> 1. <i>ἵσῶμεν</i>	<i>τιθῶμεν</i>	<i>διδῶμεν</i>
2. <i>ἵσῆτε</i>	<i>τιθῆτε</i>	<i>διδῶτε</i>
3. <i>ἵσῶσι(ν)</i>	<i>τιθῶσι(ν)</i>	<i>διδῶσι(ν)</i> .

The 2 A. Subj. is formed by changing the vowel of the pure verbal stem into *-ω*, as *τίθημι*, st. *θε*, 2 A. Subj. *θῶ*. The personal endings are the same as those of the Pres. Subj.

The Pres. Subj. Pass. is formed by changing the stem-vowel into *-ωμαι*, as *ἵστημι*, st. *ἵστα*, Subj. *ἵσ-ῶμαι*.

<i>Pres. Subj. Pass.</i>		
<i>Sing.</i> 1. <i>ἵσῶμαι</i>	<i>τιθῶμαι</i>	<i>διδῶμαι</i>
2. <i>ἵσῃ</i>	<i>τιθῇ</i>	<i>διδῶ</i>
3. <i>ἵσῆται</i>	<i>τιθῆται</i>	<i>διδῶται</i>
<i>Dual.</i> 1. <i>ἵσῶμεθον</i>	<i>τιθῶμεθον</i>	<i>διδῶμεθον</i>
2. <i>ἵσῆσθον</i>	<i>τιθῆσθον</i>	<i>διδῶσθον</i>
3. <i>ἵσῆσθον</i>	<i>τιθῆσθον</i>	<i>διδῶσθον</i>

## 3. Contracted Subjunctive.

## Present Subjunctive Active.

S. 1. τιμάω	τιμῶ	φιλέω	φιλῶ	δουλώ	δουλῶ
2. τιμάης	τιμᾶς	φιλέης	φιλῆς	δουλόης	δουλοῖς
3. τιμάῃ	τιμᾷ	φιλέῃ	φιλῇ	δουλόῃ	δουλοῖ
D. 2. τιμάητον	τιμάτον	φιλέητον	φιλήτον	δουλόητον	δουλῶτον
3. τιμάητον	τιμάτον	φιλέητον	φιλήτον	δουλόητον	δουλῶτον
P. 1. τιμάωμεν	τιμῶμεν	φιλέωμεν	φιλῶμεν	δουλόωμεν	δουλῶμεν
2. τιμάητε	τιμάτε	φιλέητε	φιλήτε	δουλόητε	δουλῶτε
3. τιμάωσι(ν)	τιμῶσι(ν)	φιλέωσι(ν)	φιλῶσι(ν)	δουλόωσι(ν)	δουλῶσι(ν)

## Present Subjunctive Passive.

S. 1. τιμάωμαι	τιμῶμαι	φιλέωμαι	φιλῶμαι	δουλόωμαι	δουλῶμαι
2. τιμάῃ	τιμᾷ	φιλέῃ	φιλῇ	δουλόῃ	δουλοῖ
3. τιμάηται	τιμάται	φιλέηται	φιλήται	δουλόηται	δουλῶται
D. 1. τιμάώμεθον	τιμῶμεθον	φιλεώμεθον	φιλῶμεθον	δουλοώμεθον	δουλῶμεθον
2. τιμάήσθον	τιμᾶσθον	φιλέήσθον	φιλήσθον	δουλόήσθον	δουλῶσθον
3. τιμάήσθον	τιμᾶσθον	φιλέήσθον	φιλήσθον	δουλόήσθον	δουλῶσθον
P. 1. τιμάώμεθα	τιμῶμεθα	φιλεώμεθα	φιλῶμεθα	δουλοώμεθα	δουλῶμεθα
2. τιμάήσθε	τιμᾶσθε	φιλέήσθε	φιλήσθε	δουλόήσθε	δουλῶσθε
3. τιμάώνται	τιμῶνται	φιλέωνται	φιλῶνται	δουλόωνται	δουλῶνται

4. *Subjunctive of Verbs in -μι.*

The Subjunctive of the Verbs in *-μι* follows the verbs in *-ω*, *δεικνύμι*, Subj. *δεικνύω*, *-ης*, &c. The other verbs in *-μι* form the Pres. Subj. Act. by changing the stem-vowel into *-ω*, as *ῥστημι*, st. *ῖστα*, Subj. *ῖστώ*.

*Pres. Subj. Act.*

<i>Sing.</i> 1. <i>ῖστώ</i>	<i>τιθῶ</i>	<i>διδῶ</i>
2. <i>ῖσῆς</i>	<i>τιθῆς</i>	<i>διδῶς</i>
3. <i>ῖσῃ</i>	<i>τιθῇ</i>	<i>διδῶ</i>
<i>Dual.</i> 1. <i>ῖσῆτον</i>	<i>τιθῆτον</i>	<i>διδῶτον</i>
3. <i>ῖσῆτον</i>	<i>τιθῆτον</i>	<i>διδῶτον</i>
<i>Plur.</i> 1. <i>ῖστώμεν</i>	<i>τιθώμεν</i>	<i>διδώμεν</i>
2. <i>ῖσῆτε</i>	<i>τιθῆτε</i>	<i>διδώτε</i>
3. <i>ῖσῶσι(ν)</i>	<i>τιθῶσι(ν)</i>	<i>διδῶσι(ν)</i> .

The 2 A. Subj. is formed by changing the vowel of the pure verbal stem into *-ω*, as *τίθημι*, st. *θε*, 2 A. Subj. *θῶ*. The personal endings are the same as those of the Pres. Subj.

The Pres. Subj. Pass. is formed by changing the stem-vowel into *-ωμαι*, as *ῥστημι*, st. *ῖστα*, Subj. *ῖστώμαι*.

*Pres. Subj. Pass.*

<i>Sing.</i> 1. <i>ῖστώμαι</i>	<i>τιθώμαι</i>	<i>διδώμαι</i>
2. <i>ῖσῃ</i>	<i>τιθῇ</i>	<i>διδῶ</i>
3. <i>ῖσῆται</i>	<i>τιθῆται</i>	<i>διδῶται</i>
<i>Dual.</i> 1. <i>ῖστώμεθον</i>	<i>τιθώμεθον</i>	<i>διδώμεθον</i>
2. <i>ῖσῆσθον</i>	<i>τιθῆσθον</i>	<i>διδῶσθον</i>
3. <i>ῖσῆσθον</i>	<i>τιθῆσθον</i>	<i>διδῶσθον</i>

## 258 SYNTAX OF THE SUBJUNCTIVE.

<i>Plur.</i>	1. <i>ιστάμεθα</i>	<i>τιθώμεθα</i>	<i>διδώμεθα</i>
	2. <i>ιστήσθε</i>	<i>τιθήσθε</i>	<i>διδώσθε</i>
	3. <i>ιστῶνται</i>	<i>τιθῶνται</i>	<i>διδῶνται</i>

The 2 A. Subj. Mid. is formed by changing the vowel of the pure verbal stem into *-ωμαι*, as *τίθημι*, *st. θε*, Subj. *θῶμαι*. The personal endings are the same as those of the Pres. Subj. Pass.

5. *Subjunctives of εἰμί*, I am, *εἰμι*, I go, *οἶδα*, I know.

*Sing.*

1. <i>ᾗ</i> I may be	<i>ἵω</i> I may go	<i>εἰδῶ</i> I may know
2. <i>ῆς</i>	<i>ῆς</i>	<i>εἰδῆς</i>
&c.	&c.	&c.

### 152. *Syntax of the Subjunctive.*

The Subjunctive resembles the Present Subjunctive of Latin; but has a less extensive meaning as it cannot be used with either a Potential or an Optative force. We shall only notice here its use in simple sentences where it stands as the principal verb. In such sentences it expresses (1) exhortation, (2) prohibition (in the Aorist), (3) deliberation (in the form of a hesitating question). Examples: (1) *ἵωμεν* let us go. (2) *μὴ τοῦτο ποιήσης* = *ne hoc feceris*, do not do this. (3) *τί φῶ*; what am I to say? As mentioned above, the Subjunctive always takes the negative *μή*.

153. *Exercises in the Subjunctive Mood.*

Ex. 119. ἄγε, σκοπῶμεν καθ' ἐν ἑκάστον. τί πεισόμεθα; ποῖ φύγωμεν; λόγον παρ' ἐχθροῦ μήποθ' ἡγήσῃ φίλον. ἐκ Διὸς ἀρχώμεθα. ποῦ στῶ; ποῖ προβῶ; φέρε δὴ, ὅσους αὐτὸς ἐλυσάμην, εἴπω πρὸς ὑμᾶς. μὴ θῆσθε νόμον μηδένα, μηδὲ βουλεύεσθε ἔτι, ἀλλ' εὐθὺς τοὺς πολεμίους ἀμύνασθε. μηδένι κακὸν ἀντὶ κακοῦ ἀποδοῶς. ἐπὶ μηδένι ἐπαρθῆς. τὸν τοῦ Θρασυμάχου λόγον διέλθωμεν ἤδη καὶ ἐξελέγχωμεν.

Ex. 120. Let us by no means depart (*aor.*) but walk-about here. Do not strike your brother. Surely you have heard the (saying) of Archimēdēs, 'give me (a place) where I am to stand, and I will move the earth. Do not betray even (*μηδέ*) an enemy. What answer-am-I-to-give (*lit.* am I to answer) to such a man? Let us fight bravely ourselves and encourage the others. Do not desire (*aor.*) this small pleasure, but seek (*pres.*) a greater and more divine happiness. Do not put (*aor.*) too heavy a yoke upon them. Will you receive us or are we to depart?

154. *Optative Mood.*1. *Optative Active of Verbs in -ω.*

Pres. λύοιμι. Fut. λύσοιμι. 1 Aor. λύσαιμι.  
Perf. λελύκοιμι.

The distinguishing mark of the Optative is the insertion of the vowel *ι* in the ending. It usually forms a diphthong with another vowel.

The Pres. Opt. is obtained from the Pres. Ind. by changing *-ω* into *-οιμι*, as λύω, Opt. λύ-οιμι.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λύ-οιμι		λύ-οιμεν
2. λύ-οις	λύ-οιτον	λύ-οιτε
3. λύ-οι	λυ-οίτην	λύ-οιεν.

The Fut. Opt. is obtained from the Fut. Ind. as the Pres. Opt. from the Pres. Ind. and has the same personal endings, λύσ-ω, Opt. λύσ-οιμι, -οις, &c.

The 1 Aor. Opt. is obtained from the 1 Aor. Ind. by dropping the Augment and changing *-α* into *-αιμι*, as ἔ-λυσ-α, Opt. λύσ-αιμι.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λύσ-αιμι		λύσ-αιμεν
2. λύσ-αις or λύσ-ειας	λύσ-αιτον	λυσ-αίτε
3. λύσ-αι or λύσ-ειε(ν)	λυσ-αίτην	λύσ-αιεν or λύσ-ειαν.

The Perf. Opt. is obtained from the Perf. Ind. by changing *-α* into *-οιμι*, as λέλυκ-α, Opt. λελύκ-οιμι. The personal endings are the same as those of the Present.

The 2 Aor. Opt. is obtained from the Ind. by dropping the Augment and changing *-ον* into

-οιμι. ἔ-τυπ-ον, Opt. τύπ-οιμι, with the regular personal endings.

The 2 Perf. Opt. is obtained from the Ind. by changing -α into -οιμι. The personal endings are regular.

## 2. Optative Passive and Middle of Verbs in -ω.

Pres. λυόμην. Perf. λελυμένος εἶην. 1 A.  
Pass. λυθείην. 1 Fut. Pass. λυθησοίμην. 1 A.  
Mid. λυσαίμην. Fut. Mid. λυσοίμην.

The Present Optative Pass. is obtained from the Ind. by changing -ομαι into -οιμην, as λύ-ομαι, Opt. λυ-οίμην.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λυ-οίμην	λυ-οίμεθον	λυ-οίμεθα
2. λύ-οι(σ)ο	λύ-οισθον	λύ-οισθε
3. λύ-οιτο	λυ-οίσθην	λύ-οιντο.

The Perf. Opt. is supplied by a periphrasis of the Perf. Participle and the Pres. Opt. of εἶμι, λελυμένος εἶην, &c.

The 1st A. Opt. Pass. is obtained from the 1st A. Ind. by dropping the augment and changing -ην into -ειην, ἐ-λύθ-ην, Opt. λυθ-είην.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. λυθ-είην		λυθ-είημεν or λυθ-εἶμεν
2. λυθ-είης	λυθ-είητον	λυθ-είητε or λυθ-εἶτε
3. λυθ-εἶη	λυθ-εἶητην	λυθ-εἶησαν or λυθ-εἶεν.

The 1st Fut. Opt. Pass. is obtained from the 1st Fut. Ind. as the Pres. Opt. from the Pres. Ind. and the personal endings are the same, *λυθήσ-ομαι*, Opt. *λυθήσ-οίμην*, -οιο, &c. Similarly the Fut. Opt. Mid. from the Ind. as *λύσ-ομαι*, Opt. *λυσ-οίμην*.

The 1st Aor. Opt. Mid. is obtained from the Ind. by dropping the augment and changing -αμην into -αίμην, as *ἐ-λυσ-άμην*, Opt. *λυσ-αίμην*.

- |                      |                    |                    |
|----------------------|--------------------|--------------------|
| 1. <i>λυσ-αίμην</i>  | <i>λυσ-αίμεθον</i> | <i>λυσ-αίμεθα</i>  |
| 2. <i>λύσ-αι(σ)ο</i> | <i>λύσ-αισθον</i>  | <i>λύσ-αισθε</i>   |
| 3. <i>λύσ-αιτο</i>   | <i>λυσ-αίσθην</i>  | <i>λύσ-αιντο</i> . |

The 2nd Aor. Opt. Pass. is formed from the Ind. as the 1st Aor. Opt. Pass. from the 1st Aor. Ind. and the personal endings are the same: *ἐ-τύπ-ην*, Opt. *τυπ-είην*. The 2nd Fut. Opt. Pass. follows the 1st Fut. *τυπήσ-ομαι*, Opt. *τυπησ-οίμην*. The 2nd Aor. Opt. Mid. is obtained from the 2nd Aor. Ind. Mid. by dropping the augment and changing -ομην into -οίμην, as *ἐ-τυπ-όμην*, Opt. *τυπ-οίμην*, -οιο, &c.

3. *Contracted Optative.*

## Pres. Opt. Act.

S. 1.	τιμάοιμι or τιμάοιην	φιλόοιμι or φιλοοίην	δουλόοιμι or δουλοοίην
2.	τιμάοις or τιμάοιῃς	φιλοοῖς or φιλοοίῃς	δουλοοῖς or δουλοοίῃς
3.	τιμάοι or τιμάοιην	φιλοοῖ or φιλοοίην	δουλοοῖ or δουλοοίην
D. 2.	τιμάοιτον	φιλοοῖτον	δουλοοῖτον
3.	τιμάοιτην	φιλοοίτην	δουλοοίτην
Pl 1.	τιμάοιμεν	φιλοοίμεν	δουλοοίμεν
2.	τιμάοιτε	φιλοοίτε	δουλοοίτε
3.	τιμάοιεν	φιλοοίεν	δουλοοίεν

## Pres. Opt. Pass.

S. 1.	τιμαίμην τιμάοο	φιλοίμην φιλοοῖο	δουλοίμην δουλοοῖο
2.	τιμάοο	φιλοοῖο	δουλοοῖο
3.	τιμάοο	φιλοοῖο	δουλοοῖο
D. 1.	τιμαίμεθον	φιλοοίμεθον	δουλοοίμεθον
2.	τιμάοσθον	φιλοοίσθον	δουλοοίσθον
3.	τιμάοσθην	φιλοοίσθην	δουλοοίσθην
Pl 1.	τιμάοιμεθα	φιλοοίμεθα	δουλοοίμεθα
2.	τιμάοσθε	φιλοοίσθε	δουλοοίσθε
3.	τιμάοιντο	φιλοούντο	δουλοούντο

4. *Optative of Verbs in -μι.*

The Optative of the Verbs in *-μι* follows the *-ω* conjugation. The other Verbs in *-μι* form the Pres. Opt. Act. by adding *-ιην* to the stem; thus *ἴσθημι*, *st. ἴστα*, Opt. *ἴστα-ιην*. *τίθημι*, *st. τιθε*, Opt. *τιθε-ιην*. *δίδωμι*, *st. διδο*, Opt. *διδο-ιην*. The terminations are the same as in the Aor. Pass. of Verbs in *-ω*.

	Pres. Opt. Act.		
	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	<i>ἴσταιην</i>		<i>ἴσταίημεν</i> or <i>ἴσταίμεν</i>
2.	<i>ἴσταίης</i>	<i>ἴσταίητον</i> or <i>ἴσταῖτον</i>	<i>ἴσταίητε</i> or <i>ἴσταῖτε</i>
3.	<i>ἴσταιη</i>	<i>ἴσταίήτην</i> or <i>ἴσταίτην</i>	<i>ἴσταίησαν</i> or <i>ἴσταῖεν.</i>

The 2nd Aor. Opt. is formed by adding *-ιην* to the pure verbal stem, as *st. στα*, 2 A. Opt. *στα-ιην*. *st. θε*, 2 A. Opt. *θε-ιην*. *st. δο*, 2 A. Opt. *δο-ιην*. The personal endings are the same as in the Pres. Opt.

The Pres. Opt. Pass. is formed by adding *-ιμην* to the stem, as *st. ἴστα*, Opt. *ἴστα-ιμην*. *st. τιθε*, Opt. *τιθε-ιμην*. *st. διδο*, Opt. *διδο-ιμην*. The personal endings are the same as in the *-ω* conjugation.

	Pres. Opt. Pass.		
	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	ἵσταίμην	ἵσταίμεθον	ἵσταιμέθα
2.	ἵσταῖο	ἵσταισθον	ἵσταισθε
3.	ἵσταῖτο	ἵσταισθην	ἵσταιντο.

Similarly the 2 A. Opt. Mid. is formed by adding *-μην* to the pure verbal stem, as *st. στα*, Opt. *στα-μην*. *st. θε*, Opt. *θε-μην*. *st. δο*, Opt. *δο-μην*. The personal endings are the same as those of the Pres. Opt.

5. *Optatives of εἰμί, I am, εἶμι, I go, οἶδα, I know.*

*Sing.*

- |                       |                            |
|-----------------------|----------------------------|
| 1. εἶην, might I be   | ἴοιμι or ἰόλην, might I go |
| 2. εἶης               | ἴοις                       |
| &c.                   | &c.                        |
| εἶδελην, might I know |                            |
| εἶδείης               |                            |
| &c.                   |                            |

### 155. *Syntax of the Optative.*

It will have been noticed that the personal endings of the Optative resemble those of the Historical Tenses, while the personal endings of the Subjunctive resemble those of the Principal Tenses. In agreement with this fact we find that the Optative performs the functions of a Subjunctive of Historical Tenses, and as such corresponds in many of its uses with the Imperf. Conjunctive of Latin, while in others it corresponds with the Pres. Conj., especially in its proper Optative force of expressing a wish, as *λύοιμι*, might I loose! = *L. solvam*. Joined with the auxiliary particle *ἄν* it obtains a Potential force, expressing

## 266 EXERCISES ON THE OPTATIVE MOOD.

possibility, and may be translated by *might, could, would, can, &c.* To these two uses, the only ones which are found in the simple sentence, we shall confine our attention for the present. When the Optative expresses a wish it takes the negative *μή*.

### 156. Exercises on the Optative Mood.

Ex. 121. Μή μοι γένοιτο ἃ βούλομαι ἀλλ' ἃ συμφέρει. κακῶς ὄλαιντο πάντες οἱ ὑπονοοῦσι κακά. ὦ παῖ, γένοιο πατρός εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός. οἱ κακοὶ οὐποτ' εὖ πράξειαν ἂν. πολλὰς ἂν εὖροις μηχανάς· γυνή γὰρ εἴ. οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζοίμην σοφός, ὥς ὑμᾶς ἡγοῦμαι δεξιούς. μὴ ζῶην μετ' αἰσχύνῃς. τῆς σῆς βουλῆς μήποτε στερηθείμην. τίς οὐκ ἂν τῆς μεγίστης τιμῆς τοῦτον ἀξιῶσειεν ὃς τὴν πόλιν ἔσωσεν; πῶς ἂν σοὶ ταῦτα δοίημεν ἃ αὐτοὶ οὐκ ἔχομεν; τίνι ἂν τις μᾶλλον ἢ τῷ δικαίῳ πιστεύσειεν ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας;

Ex. 122. Might I only see my father again! so would I die happy. Not even an enemy could injure us more than our friends have injured us. How could we best cross the river? No bad man would write such words or do such actions. Would that my son may turn out as good as yours! Nothing could exceed the kindness and humanity (*neut. adj.*) of the people (*ἄνθρωποι*) when they

saw in what state we were (*lit.* how we were disposed). He was such (a man) as would never contradict one openly (*φανερῶς*), but would speak ill (of one) to (*πρὸς*) others. Which of all existing (*lit.* now) cities would you choose (as) your country? I would not say that the Athenians have conquered, but they were conquering when I left the fight. How could we pass the enemy's cavalry?

157. *Infinitive.*1. *Infinitive Active of Verbs in -ω.*

Pres. λύειν. Fut. λύσειν. 1 Aor. λύσαι. Perf. λελυκέναι.

The Inf. of the Pres. and Fut. is obtained from the Ind. by changing -ω into -ειν. Pres. λύ-ω, Inf. λύ-ειν. Fut. λύσ-ω, Inf. λύσ-ειν.

The 1 A. Inf. is obtained from the 1 A. Ind. by dropping the augment and changing -α into -αι. Ind. ἔ-λυσ-α, Inf. λύσ-αι. The Perf. Inf. is obtained from the Perf. Ind. by changing -α into -εναι. Ind. τέτυφ-α, Inf. τετυφ-έναι<sup>1</sup>.

The 2 A. Inf. is obtained from the 2 A. Ind. by dropping the Augment and changing -ον into -ειν. Ind. ἔ-τυπ-ον. Inf. τυπ-εῖν.

The 2 Perf. Inf. is obtained from the 2 Perf. Ind. by changing -αι into -εναι. Ind. τέτυπ-αι. Inf. τετυπ-έναι.

<sup>1</sup> θνήσκω and ἵστημι have the shortened forms τεθνάναι, ἐστάναι as well as the regular τεθνηκέναι, ἐστηκέναι.

2. *Infinitive Passive and Middle of Verbs in -ω.*

Pres. λύσθαι. Perf. λελύσθαι. 1 Aor. Pass. λυθῆναι. Fut. Pass. λυθήσεσθαι. Fut. Perf. λελύσεσθαι. Fut. Mid. λύσεσθαι. 1 Aor. Mid. λύσασθαι.

The Inf. of the Pres. and of all the Futures is obtained from the Ind. by changing -ομαι into -εσθαι. Pres. Ind. λύομαι, Inf. λύ-εσθαι. Fut. Ind. Pass. λυθήσ-ομαι, Inf. λυθήσ-εσθαι. Fut. Perf. Ind. λελύσ-ομαι, Inf. λελύσ-εσθαι. Fut. Ind. Mid. λύσ-ομαι, Inf. λύσ-εσθαι.

The Inf. of the Perf. (which is formed by adding -σθαι to the reduplicated stem) is most easily found by changing the final -ε of the 2 pl. Perf. Ind. into -αι, thus Perf. Ind. λέλυμαι, 2 pl. λέλυσθε. Inf. λελύσθαι.

The Inf. of the 1 Aor. Pass. is obtained from the Ind. by dropping the augment and adding -αι. 1 A. Ind. ἐ-λύθην. Inf. λυθῆναι.

The Inf. of 1 Aor. Mid. is obtained from the Ind. by dropping the augment and changing -μην into -σθαι. 1 A. Ind. ἐ-λυσά-μην. Inf. λύσα-σθαι.

The Inf. of 2 Aor. Pass. is formed like that of the 1 A. Pass. ἐ-τύπην, τυπῆναι.

The Inf. of the 2 Fut. Pass. is formed like that of the 1 Fut. τυπήσ-ομαι, τυπήσ-εσθαι.

The Inf. of the 2 A. Mid. is obtained from the Ind. by dropping the augment and changing -ομην into -εσθαι, ἐ-τυπ-όμην, τυπ-έσθαι.

3. *Infinitive of Contracted Verbs.*

Pres. Inf. Act. τιμάειν τιμᾶν, φιλέειν φιλεῖν, δουλόειν δουλοῦν.

Pres. Inf. Pass. τιμάεσθαι τιμᾶσθαι, φιλέεσθαι φιλεῖσθαι, δουλόεσθαι δουλοῦσθαι.

4. *Infinitive of Verbs in -μι.*

The Pres. Inf. Act. is formed by adding -ναι to the stem, ιστά-ναι, τιθέ-ναι, διδό-ναι, δεικνύ-ναι.

The 2 A. Inf. Act. is formed by adding -ναι to the pure verbal stem and lengthening the stem-vowel, στή-ναι, θεῖ-ναι, δοῦ-ναι.

The Pres. Inf. Pass. is formed by adding -σθαι to the stem, ἵστα-σθαι, τίθε-σθαι, δίδο-σθαι, δείκνυ-σθαι.

The 2 Aor. Inf. Mid. is formed by adding -σθαι to the pure verbal stem, θέ-σθαι, δό-σθαι.

5. *Infinitives of εἶμι, εἶμι, and οἶδα.*

εἶναι to be, ἰέναι to go, εἰδέναι to know.

158. *Syntax of the Infinitive.*

The Infinitive in Greek is more flexible and has a wider signification than in Latin or even in English. Its uses may be arranged under three heads, (1) the Simple Infinitive, (2) the Infinitive with the Article, (3) Accusative with Infinitive.

I. The simple Infinitive in Greek as in Latin stands (1) for the Subject or the Complement in a simple sentence (the nominative case), (2) for the Nearer Object of a transitive verb (accusative

case), (3) to define the action of the verb or of an adjective ('Prolate' Infinitive, compare this with the Acc. of Respect), (4) (a subordinate case of (3)) to express the purpose or result of an action. Examples:—

(1) When the simple Infinitive is the Subject, the Predicate is usually either an Impersonal verb or *ἐστί* (expressed or understood) with its Complement. *ταῦτα χρὴ ποιεῖν*, we ought to do these things, *lit.* to do these things (*subject*) is fitting (*predicate*). *οὐχ ἡδύ (ἐστί) πολλοὺς ἐχθροὺς ἔχειν*, it is not pleasant to have many enemies, *lit.* to have many enemies (*subject*) is not pleasant (*predicate*).

Infinitive as Complement. *τοῦτο μανθάνειν καλεῖται*, this (*subject*) is called (*copulative verb*) learning (*complement*).

(2) Infinitive as Nearer Object. *φοβοῦμαι λέγειν*, I fear speaking, *or*, to speak. *φιλεῖ ταῦτα ποιεῖν*, he loves doing, *or*, to do, these things.

The simple Infinitive is also used in apposition with the Subject and Object, *ἐν Πέρσαις νόμος ἐστὶν οὗτος συγγενεῖς φιλεῖν*. This, *viz.* to love one's kin, is the law among the Persians. *τοῦτο μόνον ἐκέλευσα, ἔπεσθαι τῷ ἡγεμόνι*, I ordered this only, *viz.* to follow the leader.

(3) Infinitive of Definition. *οὐδαμῶς εἶωθα ταῦτα ποιεῖν*, I am by no means accustomed to do such things. *χαλεπὸν εὔρεῖν*, hard to find. In Latin the Supine in *-u* (*difficile inventu*) or the

Gerund (ad inveniendum) is more common than the Infinitive after an Adjective.

(4) Infinitive of Purpose or Result. *πιεῖν ἔδωκε τὸ φάρμακον*, he gave the poison to drink. *ἔπεμψεν ἐπισκοπεῖν*, he sent to inspect. In Latin the Gerund or Gerundive (*dedit bibendum* or *ad bibendum*) would be used in the former case, where the Subject of the Infinitive is *not* the Object of the Principal Verb, i. e. where the Infinitive has the force of a Passive. The Supine in *-um*, the Gerund, the Future Participle, or the Subjunctive (*misit inspectum*, *ad inspiciendum*, *inspecturos*, *qui inspicerent*) would be used in the latter case, where the Subject of the Infinitive is the same as the Object of the Principal Verb.

When it is wished to mark the result more distinctly, *ὥστε*, *so that*, is used before the Infinitive; *πείθομαι (ὥστε) ἐλθεῖν*, I am persuaded (so as) to come. Most frequently *ὥστε* is preceded by some word denoting manner or degree, as *οὕτως*, *τοιούτος*, &c.

II. The substantival nature of the Infinitive appears most plainly when it has the article prefixed. It thus becomes declinable like any other substantive and answers to the Latin gerund. It retains however the nature of a verb in being qualified by an adverb instead of an adjective; *τὸ εὖ ζῆν*, a good life, *lit.* the living well; and in governing the case of the verb to which it belongs; *τὸ τὰς ἡδονὰς φεύγειν*, the avoiding of pleasures.

III. The Accusative with the Infinitive, or the Infinitive of Oblique Statement, is used to express a proposition as the Object or Subject of another proposition: thus in *ᾤμην σε παρῆναι*, 'I thought that you were present,' the 2nd proposition, *σε παρῆναι*, is the Object of the 1st, *ᾤμην*; in *χρὴ ἐλαύνειν τινὰς ἡμῶν ἐπ' αὐτοὺς*, some of us must march against them, the 2nd proposition, *ἐλαύνειν τινὰς*, &c., is the Subject of the 1st, *χρὴ*. In the former case, where the Inf. with Acc. stands as the object of another sentence, the verb which it follows is generally a verb 'declarandi et sentiendi,' and the Subject of the subordinate sentence, *i.e.* of the Infinitive itself, is generally in the Accusative case, as in Latin; thus, *ἡγγειλαν τὸν Κύρον νικῆσαι*, they reported that Cyrus (*subject*) had won the victory (*predicate*).

The Complement of the Infinitive must be in the same case as the Subject: *τὸν ἀδικὸν ἄνδρα φημὶ ἄθλιον εἶναι*, I assert that the unjust man is miserable. But if the Subject of the Infinitive is the same as that of the Principal Verb, it is usually understood, and the Complement is in the Nominative: *οὐκ ἔφη δοῦλος εἶναι*, he said that he was not a slave. Observe the difference of the Latin construction, "negavit se servum esse."

The Article may be prefixed to the Acc. with Inf. and give it a more distinctly substantival character.

The Infinitive usually has the negative *μή*.

## 159. Exercises on the Infinitive.

Ex. 123. οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλω. οὐκ ὀρθῶς οἶσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν. μόνῳ ἱατρῷ τοῦτο ἔξεστιν, ἀποκτανεῖν μὲν, ἀποθανεῖν δὲ μή. πολλοῖς οὐκ ἤρκεσε ζῆν ἡδέως. τί δοῦλον ἢ ἐλεύθερον εἶναι διαφέρει; ἀνάγκην οὐδὲ θεὸς εἶναι λέγεται δυνατὸς βιάζεσθαι. τὸ φῶς τὸδ' ἀνθρώποις ἡδιστον βλέπειν. γυναικὶ ἄρχειν οὐ δίδωσιν ἢ φύσις. ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν. χρὴ εἰς τοιοῦτον ἀγῶνα μηδέποτε καταστῆναι ὥστε πάντα λαβεῖν ἢ πάντ' ἀποβαλεῖν. χρὴ πάντα ποιεῖν ὥστε ἀρετῆς μετασχεῖν.

Ex. 124. All men pray to the gods to give them good things. Xēnōphōn left the half of the army to guard the town. He is worthy to receive blows. It is your business (*lit.* work) to speak. It happened that none of the generals was present. It was announced that Cyrus had (*lit.* C. was announced to have) conquered. Men do not fear dying itself so much as the (things) after death. People do every thing in order not to be punished (*lit.* ὑπέρ, the not giving punishment). Philip has prevailed by (*dat.*) going first (*πρῶτος*, *nom.*) against the enemy. Man is born (*πέφυκα*) to love. To do is hard, but to command is easy. Wealth is more in the use (*inf.*) than in the possession (*inf.*). We all think that the earth is a sphere.

Ex. 125. χαλεπὸν οὕτω τι ποιεῖν ὥστε μηδὲν ἁμαρτεῖν. ἀγαθοὶ ἐσμεν τὸ κακὸν ἐφ' ἐτέρων ἰδεῖν. οὐδὲν ἀνθρώποις ἔφν κέρδος ἄμεινον λαβεῖν νοῦ σοφοῦ. παρὰ πᾶσιν ἀνθρώποις νόμος ἐστὶ τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. ὁμολογεῖται τοὺς ἐπαίνους παρὰ τῶν ἐλευθερωτάτων ἡδίστους εἶναι. οὐκ ἔστι πόλις οὐδεμία ἥτις οὐ δεῖται εἰσάγεσθαι τι. παρὰ Ῥωμαίοις ἀπειρηται γυναιξὶ πίνειν οἶνον. Σωκράτης οὐδέποτε ἠθέλησε χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον. ἐν τῷ φρονεῖν ἡδιστος βίος. διὰ παντὸς τοῦ χρόνου τὴν δικαιοσύνην οὕτω σέβου ὥστε ἀληθεστέρους εἶναι τοὺς σοὺς λόγους ἢ τοὺς τῶν ἄλλων ὄρκους.

Ex. 126. To change an evil nature is not easy. You cannot (*lit.* are not able to) make falsehood true. Your tempers (*φύσεις*), O Athenians, are hard to rule. Thēmistōclēs more than any other is worthy of admiration (*lit.* to admire). I do not grudge you honouring (*inf.*) the gods. What have you in your mind to do? All are ashamed not to do what is just (*lit.* the just things). It is not just that we should show ourselves (*mid.*) worse than our fathers.

160. *The Participles.*1. *Participles Active of Verbs in -ω.*

Pres. λύων. Fut. λύσων. 1 A. λύσας.

Perf. λελυκώς.

The Part. of the Pres. and Fut. is obtained from the Ind. by adding *ν*: Pres. λύω, Part. λύω-ν; Fut. λύσω, Part. λύσω-ν. It is declined like ἐκών: λύων, λύουσα, λύον, &c.

The Part. of the 1 A. is obtained from the Ind. by dropping the augment and adding *ς*: ἔ-λυσα, λύσα-ς. It is declined like πᾶς: λύσας, λύσασα, λύσαν, &c.

The Part. of the Perf. is obtained from the Ind. by changing *-α* into *-ως*; λέλυκ-α, λελυκ-ώς<sup>1</sup>. It is thus declined.

Sing. N. λελυκώς, λελυκυῖα, λελυκός

G. λελυκότος, λελυκυίας, λελυκότος, &amp;c.

The Part. of the 2 A. is obtained from the Ind. by dropping the Augment and changing *-ον* into *-ων*: ἔ-τυπ-ον, τυπ-ών, declined like ἐκών.

The Part. of the 2 Perf. is obtained from the Ind. by changing *-α* into *-ως*: τέτυπ-α, τετυπ-ώς, declined like λελυκώς.

<sup>1</sup> Some verbs have a shortened form of the Perf. Part. Thus we find τεθνεώς, -ώσα, -ός, Gen. -ώτος, as well as τεθνηκώς, -υῖα, -ός, from θνήσκω; ἐστώς as well as ἐστηκώς from ἵστημι; βεβώς as well as βεβηκώς from βαίνω.

2. *Participles Passive of Verbs in -ω.*

Pres. λυόμενος, Perf. λελυμένος, 1 A. Pass. λυθείς, Fut. Pass. λυθησόμενος, Fut. Perf. λελυσόμενος, Fut. Mid. λυσόμενος, 1 A. Mid. λυσάμενος.

The Part. of the Pres. Perf. and all the Futures is obtained from the Ind. by changing -μαι into -μενος: λύο-μαι, λυό-μενος; λέλυ-μαι, λελυ-μένος; λυθήσο-μαι, λυθησό-μενος; λελύσο-μαι, λελυσό-μενος; λύσο-μαι, λυσό-μενος.

They all follow the regular Adjective Declension.

The Part. of the 1 A. Pass. is obtained from the Ind. by dropping the augment and changing -ην into -εις: ἐ-λύθ-ην, λυθ-είς. It is thus declined:

Sing. N. λυθείς, λυθείσα, λυθέν

G. λυθέντος, λυθείσης, λυθέντος, &c.

Pl. Dat. λυθείσι, λυθείσαις, λυθείσι.

The Part. of the 1 A. Mid. is obtained from the Ind. by dropping the augment and changing -μην into -μενος: ἐ-λυσά-μην, λυσά-μενος, of the regular declension.

The Part. of the 2 A. Pass. is formed and declined like that of the 1 A. ἐ-τίπ-ην, τυπ-είς.

The Part. of the 2 Fut. Pass. is formed and declined like that of the 1 Fut. τυπήσο-μαι, τυπησόμενος.

3. *Participles of the Contracted Verb.*

<i>Pres. Part. Act.</i>					
Sing. N.	τιμών	τιμάουσα	τιμῶσα,	τιμόν	τιμῶν
G.	τιμώντος	τιμαούσης	τιμώσης,	τιμάοντος	τιμῶντος
			&c.		
Sing. N.	φιλέων	φιλέουσα	φιλοῦσα,	φιλέον	φιλοῦν
G.	φιλέοντος	φιλεούσης	φιλούσης,	φιλέοντος	φιλοῦντος
			&c.		
Sing. N.	δουλῶν	δουλῶσα	δουλοῦσα,	δουλῶν	δουλοῦν
G.	δουλόντος	δουλοῦσης	δουλούσης,	δουλόντος	δουλοῦντος
			&c.		
<i>Pres. Part. Pass.</i>					
Sing. N.	τιμώμενος	τιμαομένη	τιμωμένη,	τιμαρόμενον	τιμώμενον
	φιλεύμενος	φιλεομένη	φιλουμένη,	φιλερόμενον	φιλούμενον
	δουλοῦμενος	δουλοομένη	δουλουμένη,	δουλοομενον	δουλούμενον
			&c.		

4. *Participles of Verbs in -μ.*

The Pres. Part. Act. is formed by lengthening the stem-vowel and adding *ς*: *st. ἴστα*, Part. *ἰσῑά-ς*; *st. τιθε*, Part. *τιθεί-ς*; *st. διδο*, Part. *διδού-ς*; *st. δεικνυ*, Part. *δεικνῦ-ς*.

*Sing. N. ἰσῑάς ἰσῑάσα ἰσῑάν*, like *πᾶς*.

*Sing. N. τιθείς τιθείσα τιθέν*, like *λυθείς*.

*Sing. N. διδούς διδοῦσα διδόν*,

G. *διδόντος διδοῦσης διδόντος* &c.

*Sing. N. δεικνύς δεικνῦσα δεικνύν*,

G. *δεικνύντος δεικνύσης δεικνύντος* &c.

The 2 A. Part. Act. is formed by lengthening the stem-vowel and adding *ς* to the pure verbal stem: *st. στα*, Part. *σῑά-ς*; *st. θε*, Part. *θεί-ς*; *st. δο*, Part. *δού-ς*. They are declined like the Pres. Part.

The Pres. Part. Pass. is formed by adding *μενος* to the stem: *st. ἴστα*, Part. *ἰσῑά-μενος*; *st. διδο*, Part. *διδό-μενος*; *st. δεικνυ*, Part. *δεικνύ-μενος*. They follow the regular declension.

The 2 A. Part. Mid. is formed from the pure verbal stem by adding *μενος*: *st. θε*, Part. *θέ-μενος*; *st. δο*, Part. *δό-μενος*. They are regularly declined.

5. *Participles of εἰμί, εἶμι, οἶδα, ἔοικα.*

*Sing. N. ὦν οὔσα ὄν*, being,

G. *ὄντος οὔσης ὄντος*, &c.

*Sing. N. ἰών ἰοῦσα ἰόν*, going,

G. *ἰόντος*, &c. Cf. L. *iens*, *euntis*.

*Sing.* N. εἰδώς εἰδυῖα εἰδός, knowing,

G. εἰδότης εἰδυίας εἰδότης, &c.

*Sing.* N. εἰκώς or εἰκός, εἰκυῖα or εἰκυῖα,  
εἰκός, resembling, likely,

G. εἰκότης or εἰκότος, &c.

### 161. *Syntax of the Participle.*

The Participle is a Verbal Adjective resembling the Verb in its powers of denoting different times and in governing particular cases, but resembling the Adjective in its attributive and predicative uses (cf. § 51) as well as in its power of supplying the place of a Substantive when the Article is prefixed. Examples are (1) of the Attributive use, ὁ παρελθὼν χρόνος, the past time; (2) of the Predicative use, οἱ πρέσβεις παρελθόντες ἔλεγον τοιάδε, the ambassadors having come forward spoke as follows; (3) of the Substantive use, οἱ λέγοντες, they who speak = the speakers; ὁ τυχών, he who chanced = the first comer; τὸ συμφέρον, that which is advantageous = expediency.

Of these uses the Predicative is the most important, occurring as it does in almost every sentence in Greek. It may stand instead of an adverbial clause of Time, (1) ταῦτα εἰπὼν ἀπῆλθεν, having said, or, when he had said, these things he went away. Of Cause (2) τοῦτο βουλόμενος ἦκω, desiring, or, because I desire, this I am come; δίκην δώσοντα ἄγομεν τόνδε, we bring him, about

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to suffer, *or*, that he may suffer, punishment. Of Condition or Hypothesis, (3) ἀγαθὸς νομιζόμενος πάντα ῥᾶον πράξεις, being thought, *or*, if you are thought, good, you will manage every thing more easily. The negative of a participle used in this hypothetical sense is μή and not οὐ.

Sometimes the Predicative Participle is more closely connected with the Verb, serving like the Infinitive to complete its meaning, παύομαι βουλευόμενος, I cease consulting, *or*, to consult; ἔπαυσα αὐτὸν βουλευόμενον, I stopped him from consulting.

One important use of the Predicative Participle is that which is known as the Genitive Absolute, corresponding to the Latin Ablative Absolute. It is allied to the Genitives of Cause and Time (§ 136), and stands for an adverbial clause like the ordinary Predicative Participle: τούτων οὕτως ἔχόντων, these things being so, *or*, since they are so.

The particle ὥς, *as*, is often prefixed to the Participle when it is meant to express the feeling or motive with which a thing is done: ἐρώτα ὥς ἐμοῦ τὰ ἀληθῆ ἐροῦντος, ask with the feeling that, *or*, seeing that, I shall tell the truth.

### 162. Exercises on the Participles.

Ex. 127. εἰμὶ νῦν μὲν τυράννῳ ἐοικώς, τότε δὲ σαφῶς δούλος ἦν. ὅστις ἤδεται λέγων αἰεὶ, λέλληθεν

αὐτὸν τοῖς συνοῦσιν ὦν βαρύς. οὗτος γέρων ὦν  
 ὄμως οὐκ ἤσχύνετο μαυθάνων. οὐδένα οἶδα μι-  
 σοῦντα τοὺς ἐπαινοῦντας. οὐδεὶς πώποτε ὁμολογῶν  
 ἀδικεῖν ἐάλω. τὰ ἄλλα ἤρεσάς με λέγων. ἡδὺ  
 σωθέντα μεμνήσθαι πόνων. οἱ γραφεῖς ἐκ πολλῶν  
 συνιστάντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα  
 τὰ σώματα καλὰ ποιοῦσι φαίνεσθαι. μὴ κρίνε  
 ὁρῶν τὸ κάλλος ἀλλὰ τὸν τρόπον. ἀνὴρ δίκαιος  
 οὐχ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ  
 βούλεται.

Ex. 128. I put-a-stop-to the poor being  
 wronged. Do not be-weary (of) learning. The  
 gods, as it seems, often delight (in) making the  
 small great and the great small. I convicted  
 Philip (of) acting unjustly. I am conscious of  
 having sinned (*lit.* to myself having sinned,  
*Dat.*). The barbarian came against Greece with a  
 great army to-enslave-it-to-himself (*Fut. Part.*  
*Mid.*). Every one excuses himself when-he-has-  
 erred. They sent-away Phōrmiōn with (*lit.* hav-  
 ing) the ships. It-is-right to bring him-who-acts-  
 unjustly before the judges to be punished (*lit.*  
 about to suffer punishment, *Fut. Part.*). Alcibiades  
 whilst still (*lit.* still being) a boy was admired  
 by the citizens.

Ex. 129. ὁ Κύρος τὸν Κροῖσον νικήσας κατε-  
 στρέψατο τοὺς Λυδοὺς. Πάντες πρὸς αὐτὸν ἐβλέ-  
 πομεν ὡς θαυμαστόν τι ἀκουσόμενοι. οἱ δουλείαν

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καὶ δεσμὸν φοβούμενοι αἰεὶ, οὔτε σίτου οὔθ' ὕπνου  
 ἐδύναντο λαγχάνειν διὰ τὸν φόβον. Σωκράτης πρὸς  
 τὸν εἰπόντα "κακῶς ἐκεῖνός σε λέγει," "καλῶς γάρ,"  
 ἔφη, "λέγειν οὐκ ἔμαθε." Ἀριστοτέλης ἐρωτηθεὶς,  
 τί ποτ' αὐτῷ περιέγρονεν ἐκ τῆς σοφίας, ἔφη, τὸ  
 ἐκόντα ποιεῖν ἃ τινες διὰ τὸν ἀπὸ τῶν νόμων φόβον  
 ποιοῦσιν. πρὸς τὸν ἀξιούντα δημοκρατίαν ἐν τῇ  
 πόλει καταστήσασθαι ὁ Λυκούργος εἶπε, "σὺ πρῶ-  
 τος ἐν τῷ σῷ οἴκῳ ποίησον δημοκρατίαν." Ἀνταλ-  
 κίδας πρὸς Ἀθηναῖον εἰπόντα, "ἀλλὰ μὴν ἡμεῖς  
 ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν,"  
 "ἡμεῖς δέ," ἔφη, "οὐδέποτε ἀπὸ τοῦ Εὐρώτα."

Ex. 130. That which is good harms not though it be (*lit.* having been) spoken twice. You just (*lit.* a little) anticipated me (by) asking (the question). At the very beginning of spring (*lit.* with, ἄμα, spring beginning, immediately) the Lacedaemonians made-an-invasion into Attica. The territory was large and good and there were people-to-till-it (*Article with Fut. Part. of ἐργάζομαι*). Let us not overlook Lacedaemon being insulted. Socrates used-to-pray to the gods simply to give good things feeling-that-they-best-knew (*lit.* as best knowing) what is good. Not being able to find the paths they went-astray-and (*lit.* wandering) perished.

(II.) A Conditional Sentence has two parts, the Protasis (*προτείνω*, I hold forward) stating the condition or hypothesis, the Apodosis (*ἀποδίδωμι*, I give in return), stating what happens under a certain condition.

The particles *εἰ* or *εἰάν* (i. e. *εἰ ἄν*) contracted to *ἤν* or *ἄν*, if, are used in the Protasis; *ἄν* is also used as an auxiliary particle in certain forms of the Apodosis.

There are four chief forms of the Conditional Sentence.

1. (Possibility). The Verb of the Protasis in the Indicative after *εἰ*, the Verb of the Apodosis in the Indicative *without* *ἄν*.

*εἴ τι ἔχει, δίδωσι*, if he has anything (*Protasis*), he gives it (*Apodosis*).

2. (Impossibility). The Verb of the Protasis in the Indicative of a Historical Tense after *εἰ*, the Verb of the Apodosis in the Indicative of a Historical Tense *with* *ἄν*.

*εἴ τι ἔσχεν, ἔδωκεν ἄν*. If he had had anything, he would have given it = L. si quid habuisset, dedisset.

3. (Probability). The Verb of the Protasis in the Subjunctive after *εἰάν*, the Verb of the Apodosis in the Indicative of a Principal Tense.

*εἰάν τι ἔχη, δώσει*. If he should have anything, he will give it = L. si quid habeat, dabit.

4. (Bare Supposition). The Verb of the

Protasis in the Optative after *εἰ*; the Verb of the Apodosis in the Optative with *ἄν*.

*εἴ τι ἔχοι, διδοίη ἄν*, if he were to have any thing, he would give it=L. *si quid habeat, det.*

III. Observe that the Greek Subjunctive cannot be used in *oratio obliqua* except where it would be used in *oratio directa*; in changing a sentence from *oratio directa* to *obliqua* an Indicative is *never* altered to a Subjunctive, though it *may* be altered to an Optative, if the Verb in the governing sentence is in a historical tense.

### 165. Exercises on Dependent Uses of the Subjunctive and Optative.

Ex. 131. τὸν κακὸν αἰεὶ δεῖ κολάζειν ἵνα ἀμείνων ᾦ, οὐ τὸν δυστυχῆ. ἵνα μὴ δῶ δίκην, τὴν πόλιν ἐχθρὰν τῇ πόλει πεποιήκεν. πολλά με διδάσκεις ἀφθόνως διὰ φθόνου, ὅπως ἀκούων πολλὰ μηδὲ ἐν μάθῳ. κίνδυνος ἦν μὴ οἱ Ἕλληνες συσταίεν. εἰ θεοὶ τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί. εἰ τοῦτο ἐποιήσαμεν, ἅπαντες ἂν ἀπωλόμεθα. ἂν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θανεῖν. εἰ τὰ παρὰ τοῖς ἄλλοις εἰδείης κακὰ, οὐκ ἂν χαλεπῶς φέροις ἂ νῦν ἔχεις. κἂν<sup>1</sup> δούλος ᾦ τις, οὐδὲν ἤττον, δέσποτα, ἄνθρωπος οὗτός ἐστιν, ἂν ἄνθρωπος ᾦ. εἴ τις κεκτημένος εἴη πλοῦτον, χρῶτο δὲ αὐτῷ μὴ, ἄρ'<sup>2</sup> ἂν εὐδαμονοῖ;

<sup>1</sup> *κἂν* by crasis for *καὶ ἄν*, even if.

<sup>2</sup> *ἄρα* (ᾶ) a strengthened form of *ἄρα* (ᾷ) is used to introduce a question.

Ex. 132. You come opportunely (*lit.* into an opportunity) that you may hear the trial (*δίκη*) about your father. If one of your slaves should be-ill, you call-in (*παρακαλέω*) physicians that he may not die. I was seeking you yesterday, that I might invite you to (*καλέω ἐπὶ*) dinner. It was allowed for you to depart out of the city, if the laws did not please you. I should have been killed, if the Thirty were still ruling in Athens. If to possess were as pleasant as to acquire, the rich would have far excelled the poor in happiness. If we should have wealth, we shall have friends. Xenophon ordered Mēgabyzus to repay the money to himself if he should survive, but to repay it to the god if he were to meet any accident (*lit.* suffer anything).

166. *Passages for Translation.*

1. Greek Test. Gospel of St John, v. 14—25.

Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε<sup>1</sup> ὑγιὲς γέγονας· μηκέτι ἀμάρτανε ἵνα μὴ χειρόν τί σοι γένηται. Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε<sup>2</sup> τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγιή. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ<sup>3</sup>. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι<sup>4</sup> ἐργάζεται, καὶ γὰρ ἐργάζομαι. Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον

ἔλπε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν<sup>6</sup> ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν<sup>7</sup> ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μερίζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Ὡσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ<sup>8</sup>, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ ἵνα πάντες τιμῶσι τὸν υἱόν<sup>9</sup>, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν<sup>10</sup> αἰώνιον<sup>11</sup> καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν<sup>12</sup> ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.

Notes. <sup>1</sup> ἴδε. Imperat. of εἶδον. <sup>2</sup> ἀναγγέλλω (ἀνά, ἀγγέλλω), I report. <sup>3</sup> σάββατον, *sabbath*. <sup>4</sup> ἄρτι, now. <sup>5</sup> καὶ γὰρ crasis of καὶ ἐγώ. <sup>6</sup> ἀμὴν, verily (*amen*). <sup>7</sup> ἃ ἂν. Joined to the relative, ἂν gives it an indefinite force, *whatsoever*. <sup>8</sup> ζωοποιεῖ (*ζῶον ποιέω*), quickens. <sup>9</sup> καθὼς (κατά, ὡς), according as. <sup>10</sup> ζῶη, life. <sup>11</sup> αἰώνιος (αἰών), eternal. <sup>12</sup> μεταβέβηκεν (μετά, βαίνω), has passed.

2. Xenophon, *Anabasis*, II. 1. 10. Answers made by the leaders of the Ten Thousand Greeks when Artaxerxes sent to demand their arms after the death of Cyrus.

Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν<sup>1</sup> ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοῖεν<sup>2</sup>. Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν. λεγέτω τί ἔσται τοῖς στρατιώταις ἐὰν αὐτῷ ταῦτα χαρίσωνται. Πρὸς ταῦτα<sup>3</sup> Φαλῖνος εἶπε, Βασιλεὺς νικᾷν ἡγείται ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς<sup>4</sup> ἀντιποιεῖται<sup>5</sup>; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς<sup>6</sup> ἀδιαβάτων<sup>6</sup>. καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον, οὐδ' εἰ παρέχοιεν<sup>7</sup> ὑμῖν, δύναισθ' ἂν ἀποκτείνειν. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν ὦ Φαλῖνε, νῦν, ὡς σὺ ὀρᾷς, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθὸν εἰ μὴ<sup>8</sup> ὄπλα καὶ ἀρετὴ. ὄπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν<sup>9</sup> καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἶον τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν· ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε<sup>10</sup>, καὶ λέγεις οὐκ ἀχάριστα<sup>11</sup>. ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει ἂν<sup>9</sup> τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως.

*Notes.* <sup>1</sup> πρόσθεν (πρός), *lit.* before, πρ. ἢ, sooner than. <sup>2</sup> παραδοῖεν (παρά, δίδωμι), surrender. <sup>3</sup> πρὸς ταῦτα, in answer to this. <sup>4</sup> ἀντιποιεῖται (ἀντί, ποιῶ), lays claim to. <sup>5</sup> ἔντος (ἐν), within, governs *Gen.* <sup>6</sup> ἀδιαβάτων (ἀ-διά-βαίνω), impassable. <sup>7</sup> παρέχοιεν, put (themselves) into your hands. <sup>8</sup> εἰ μὴ, except. <sup>9</sup> ἄν with Infinitive is used in *Orat. Obliq.* where ἄν with the Optative would be used in *Orat. Rect.* meaning *might, could, &c.* <sup>10</sup> νεανίσκος = νεανίας. <sup>11</sup> ἀχάριστα = *L. ingrata.*

### 3. Euripides, *Medea*, 1067—80.

*Medea* having sent the fatal robe to *Creusa* is about to murder her own children.

ἀλλ' εἰμι γὰρ<sup>1</sup> δὴ τλημονεστάτην ὁδὸν,  
καὶ τούσδε πέμψω τλημονεστέραν ἔτι,  
παῖδας προσειπεῖν βούλομαι. δότ', ὦ τέκνα,  
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα.  
ὦ φιλτάτη χεῖρ, φίλτατον δέ μοι στόμα,  
καὶ σχῆμα καὶ πρόσωπον<sup>2</sup> εὐγενὲς τέκνων,  
εὐδαμονοῖτον, ἀλλ' ἐκεῖ τὰ δ' ἐνθάδε  
πατὴρ ἀφείλετ'. ὦ γλυκεῖα προσβολή<sup>3</sup>,  
ὦ μαλθακὸς<sup>4</sup> χρῶς<sup>5</sup> πνεῦμά θ' ἥδιστον τέκνων.  
χωρεῖτε<sup>6</sup> χωρεῖτ' οὐκέτ' εἰμὶ προσβλέπειν  
οἷα<sup>7</sup> τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.  
καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακὰ  
θυμὸς<sup>8</sup> δὲ κρείσσω τῶν ἐμῶν βουλευμάτων<sup>9</sup>,  
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς.

*Notes.* <sup>1</sup> γάρ gives the reason for προσειπεῖν βούλομαι. <sup>2</sup> πρόσωπον (πρός, ὄψις), countenance. <sup>3</sup> προσβολή (προσβάλλω), embrace. <sup>4</sup> μαλθακός, tender. *L. mollis.* <sup>5</sup> χρώς, skin, flesh. <sup>6</sup> χωρέω (χωρά), I depart. <sup>7</sup> οἷός τε. when followed by τε, οἷος, which is properly 'such a one as,' gets the meaning of 'able,' 'capable.' <sup>8</sup> θυμός, wrath. <sup>9</sup> βούλευμα (βουλεύω), counsel.

4. Thucydides, I. 86. Speech of the Ephor Sthenelaidas at the congress held at Sparta before the Peloponnesian war.

Τοὺς μὲν λόγους τοὺς πολλοὺς<sup>1</sup> τῶν Ἀθηναίων οὐ γυγνώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς οὐδαμοῦ ἀντίπουν ὥς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους<sup>2</sup> καὶ τὴν Πελοπόννησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς κακοὶ νῦν, διπλασίας<sup>3</sup> ζημίας<sup>4</sup> ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγέννηται. ἡμεῖς δὲ ὁμοῖοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς ξυμμάχους, ἦν σωφρονῶμεν<sup>5</sup> οὐ περιοφόμεθα<sup>6</sup> ἀδικουμένους, οὐδὲ μελλήσομεν τιμωρεῖν<sup>7</sup>. οἱ δ' <sup>8</sup> οὐκέτι μέλλουσι κακῶς πάσχειν. ἄλλοις μὲν γὰρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα<sup>9</sup> τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα<sup>10</sup> μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους<sup>11</sup>, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὥς ἡμᾶς πρέπει<sup>12</sup> βουλεύεσθαι ἀδικουμένους μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολλὸν χρόνον βουλεύεσθαι. ψηφίζεσθε<sup>13</sup>

οὖν, ὃ Λακεδαιμόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἐᾶτε μεῖζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν<sup>14</sup>, ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν<sup>15</sup> πρὸς τοὺς ἀδικούντας.

*Notes.* <sup>1</sup>οἱ πολλοί here has its original sense 'the many' not 'the most.' <sup>2</sup>ξύμμαχος (ξύν, μάχη), ally. <sup>3</sup>διπλάσιος (διπλοῦς), twofold. <sup>4</sup>ζημία, punishment. <sup>5</sup>σωφρονέω (σώφρων), am wise. <sup>6</sup>περιοράω = ὑπεροράω. <sup>7</sup>τιμωρέω (τιμή, αἶρω), I help. <sup>8</sup>οἱ δέ, i.e. οἱ ξύμμαχοι. <sup>9</sup>παραδοτέα, neut. pl. verbal of παραδίδωμι, governing οὗς. <sup>10</sup>διακρίνω, I settle a dispute. <sup>11</sup>βλαπτομένους, acc. as if with an *Inf.*, διακριτέα being equivalent to δεῖ διακρίνεσθαι. <sup>12</sup>πρέπει, it befits. <sup>13</sup>ψηφίζομαι, I vote. <sup>14</sup>καταπροδίδωμι, κατά strengthens the force of προδίδωμι. <sup>15</sup>ἐπίωμεν (ἐπί, εἶμι), go against.

## GENERAL VOCABULARY.

### A.

able, I am, *v.* δύναμαι  
 absolutely, ἀπλῶς  
 about, ἀμφί, περί, κατὰ  
 above, ὑπέρ  
 according to, κατὰ with *acc.*  
 accordingly, ὅρα  
 account, *v.* τίθημι, *mid.*  
 accountable, αἰτιος  
 accusation, αἰτία  
 accuse, αἰτιδομαι  
 accustomed, I am, εἰωθα  
 Achilles, Ἀχιλλεύς  
 acquire, κτάομαι  
 acquiring, *a.* κτήσις  
 act, *a.* ἔργον  
 act, *v.* (1) πράσσω, (2) a play, ὑποκρίνομαι  
 act unjustly, ἀδικέω  
 action, πράξις  
 active, ἐθιωτός  
 address an assembly, ἀγορεύω  
 admire, θαυμάζω  
 adorn, κοσμέω  
 advance, ἔρπω  
 advise, βουλεύω  
 affair, πρᾶγμα; the affairs of the state, τὰ τῆς πόλεως  
 afford, παρέχω  
 afraid of, I am, δέδια, δέδοικα  
 after, μετὰ with *acc.*  
 afterwards, ἔπειτα

again, πάλιν, αὖ  
 against, ἐπί, πρός, κατὰ  
 age, γῆρας  
 aged man, πρέσβυς  
 ageless, ἀγήρως  
 agree, ὁμολογέω  
 aim, σκοπός  
 air, ἀήρ  
 Ajax, Αἴας  
 Alexander, Ἀλέξανδρος  
 all, πᾶς  
 all but, ὅσον οὐ  
 allow, εἰώ; it is allowed, ἔξεστι  
 almost, σχεδόν, ὀλίγου  
 alone, μόνος  
 along, παρά  
 already, ἤδη  
 also, καί  
 altogether, πάνυ  
 always, ἀεί  
 am, εἰμι  
 ambassadors, πρέσβεις  
 ambitious, φιλότιμος  
 ambrosia, ἀμβροσία  
 among, μετὰ  
 Anaximander, Ἀναξίμανδρος  
 anchor, ἀγκυρα  
 ancient, ἀρχαῖος, παλαιός  
 and, καί, τε. and yet, καί τοι  
 anger, ὀργή  
 animal, ζῶον  
 announce, ἀγγελλω  
 anoint, χρίω, *intrans.* χρίομαι  
 another, ἄλλος

answer, *v.* ἀποκρίνομαι  
 anticipate, φθάνω  
 any, *τις*  
 apart, χωρίς  
 appear, φαίνομαι  
 appoint, τάσσω, τίθημι  
 arms, ὅπλα  
 army, στρατός  
 around, περί, ἀμφί  
 arrange, τάσσω  
 arrangement, τάξις  
 art, τέχνη  
 as, ὡς, ὅ  
 as many as, ὅσος  
 as regards, κατὰ  
 as soon as, ὡς τάχιστα  
 ashamed, I am, αἰσχύνομαι  
 ask, αἰτέω, ἐρωτῶ  
 ass, ὄνος  
 assembling, place of, ἀγορά  
 assembly, ἐκκλησία  
 assign, νέμω  
 associate with, ὁμιλέω  
 assume, ὑποτίθεμαι  
 Assyrian, Ἀσσύριος  
 asunder, δίχα  
 Athenian, Ἀθηναῖος  
 Athens, Ἀθήναι; at, Ἀθήνησι  
 at, πρὸς  
 at length, χρόνῳ  
 — all events, γοῦν  
 — home, οἶκος  
 — last, τέλος  
 — least, γε  
 — once, αὐτόθεν  
 — one time—at another time,  
 ἄλλοτε—ἄλλοτε  
 — random, μάτηρ  
 — the same time, ἅμα  
 attack, προσβάλλω  
 attempt, ἐπιχειρέω  
 Attic, Ἀττικὸς  
 attire, στολή  
 author, αἴτιος  
 avail, ἀρκέω  
 viz, μέν  
 viz, αἰτίῃ

## B.

Babylon, Βαβυλῶν  
 Bacchus, Διόνυσος  
 backwards, πάλιν  
 bad, κακός  
 badness, κακία  
 ball, σφαῖρα  
 band of actors, χορός  
 banish, ἐκβάλλω; *pass.* ἐκπίπτω  
 barbarian, βάρβαρος  
 base, *adj.* αἰσχρὸς  
 bathe, *v.* λούομαι  
 battle, μάχη  
 bay, κόλπος  
 be, εἰμί  
 bear, *v.* φέρω  
 beat, τύπτω, κόπτω  
 beautiful, καλός  
 beauty, κάλλος  
 because, ὅτι  
 become, γίγνομαι  
 bee, μέλισσα  
 before, *adv.* πρῶν, *prep.* πρὸ  
 beget, τίκτω  
 beg for, αἰτέω  
 begin, ἀρχω, ἀρχομαι  
 beginning, ἀρχή  
 behold, θεδομαι  
 believe, πιστεύω  
 belly, γαστήρ  
 bend, κάμπτω  
 benefit, *v.* εὖ ποιέω, ὀφίημι  
 beside, παρά  
 best, ἀριστος, λῦσις, βέλτιστος  
 better, ἀμείνων, βελτίων  
 betray, προδίδωμι  
 bewail, κόπομαι  
 beyond, ὑπέρ  
 bind, δέω  
 bird, ὄρνις  
 bite, δάκνω  
 black, μέλας  
 blame, ψέγω, μέμφομαι  
 blessed, μακάριος  
 blind, τυφλός

blood, αἷμα  
 blow, πληγή  
 body, σῶμα  
 Bæotian, Βοιωτός  
 bold, θρασύς  
 boldness, θάρσος  
 bone, ὀστέον  
 book, βιβλίον  
 bosom, κόλπος  
 both, ἀδὴ ἀμφω, on both sides.  
     ἀμφοτέρωθεν  
 both, adv. καὶ  
 bound, v. ὀρίζω  
 boundary, ὄρος  
 bow, τόξον  
 bowl, κρατήρ  
 boy, παῖς  
 brave, ἀνδρείος  
 break, v. ῥήγνυμι, (an oath)  
     λύω  
 breath, πνεῦμα  
 breathe, πνέω  
 bride, νύμφη  
 bright, λαμπρός  
 bring, φέρω, ἄγω, κομίζω  
     — forth, τίκτω  
 broad, εὐρύς  
 brother, ἀδελφός  
 brotherly, φιλαδέλφος  
 brow, ὄφρυς  
 brutal, θηριώδης  
 bull, ταῦρος  
 burial, τάφος  
 burn, καίω  
 bury, θάπτω  
 business, ἀσχολία  
 bustling, πολυπράγμων  
 but, ἀλλά, δέ  
 buy, ἀγοράζω  
 by, ὑπό, by land, κατὰ γῆν  
 by all means, πάντως  
 — day, ἡμέρας  
 — force, βίη  
 — means of, διὰ  
 — night, νυκτός  
 — no means, οὐδαμῶς  
 by the side of, παρά

## C.

calamity, ἀτη  
 call, λέγω, καλέω  
 calumny, διαβολή  
 care, I am a—το, μέλω, *Impera*.  
     μέλει  
 carry, φέρω, carry off for my-  
     self, φέρομαι  
 cast away, v. ῥίπτω  
 cause, s. αἰτία, αἴτιον  
 cavalry, ἱππεῖς  
 cease, παύομαι  
 Celts, Κέλτοι  
 certain, τις  
 certainly, μέντοι  
 chance, τύχη  
 change, v. ἀλλάσσω  
 chaos, χάος  
 character, ἦθος  
 charming, χαρίεις  
 chastise, κολάζω  
 cherish, τρέφω  
 child, τέκνον, παῖς  
 childless, ἄπαις  
 chimera, χιμαίρα  
 choice, αἵρεσις  
 choose, αἰρέομαι  
 chorus, χορός  
 church, ἐκκλησία  
 circle, κύκλος  
 citadel, ἀκρόπολις  
 citizen, πολίτης  
 city, πόλις  
 claim, v. ἀξιόω  
 class, s. εἶδος  
 clean, καθαρός  
 cleanse, καθαίρω  
 clear, λαμπρός  
 clever, δεξιός  
 cling to, ἄπτομαι  
 cloak, ἱμάτιον  
 close, v. κλείω  
 clothes, ἱμάτια  
 cloud, νεφέλη  
 coast along, παραπλέω

cold, *σ. ψύχος*  
 colonise, *οικίζω*  
 come, I am, *ἦκω*  
 command, *κελεύω*  
 common, *κοινός*  
 completion, *τέλος*  
 concerning, *περί*  
 condemn, *καταγιγνώσκω*  
 conquer, *νικάω*  
 conscious, I am, *σύννοια*  
 consider, *νομίζω, σκοπέω*  
 consideration, *σκέψις*  
 consist, *συνίσταμαι*  
 consult, *βουλευομαι*  
 contain, *έχω*  
 contemplate, *θεωρέω*  
 contemplation, *θεωρία*  
 contest, *αἰών, ἄθλος*  
 continent, *αἰ. ἐγκρατής*  
 continue, *μένω*  
 contradict, *ἀντιλέγω*  
 contrary to, *παρά*  
 contrivance, *μηχανή*  
 converse, *διαλέγομαι*  
 conversation, *διάλογος*  
 convict, *ἐλέγχω*  
 Corinth, *Κόρινθος*  
 Corinthian, *Κορίνθιος*  
 corn, *σίτος*  
 corner, *γωνία*  
 correct, *κολάζω*  
 corrupt, *ν. φθείρω*  
 counsel, *σ. βουλή*  
 counsel, *ν. βουλευώ*  
 count happy, *εὐδαιμονίζω*  
 — worthy, *αἰξίω*  
 country, *γῆ, πατρίς*  
 courage, *ἀνδρεία*  
 courageous, *ἀνδρείος*  
 court, pay—to, *θεραπεύω*  
 courtyard, *αὐλή*  
 cover, *ν. κρύπτω*  
 cow, *βούς*  
 onward } *δειλός*  
 cowardly }  
 cowardice, *δειλία*  
 cower, *πτήσσω*

crabbed, *χαλεπός*  
 craft, *δόλος*  
 creep, *ν. ἔρπω*  
 Cretan, *Κρής, Κρητός*  
 cross over, *διαβαίνω*  
 crown, *σ. στέφανος*  
 crown, *ν. στεφανώω*  
 cry, *σ. βοή*  
 cubit, *πῆχυς*  
 culprit, *αἰτίας*  
 curse, *ᾄτη*  
 custom, *ἔθος*  
 cut, *ν. τέμνω, κόπτω*

## D.

dance, *σ. χορός*  
 dance, *ν. χορεύω*  
 danger, *κίνδυνος, I incur, κιν-  
 δυνεύω*  
 dared, I, *ἐτλην*  
 darkness, *σκότος*  
 dart, *βέλος*  
 daughter, *θυγάτηρ*  
 dawn, *σ. ἔως*  
 day, *ἡμέρα*  
 dead, *νεκρός*  
 dead body, *νεκρός*  
 dear, *φίλος*  
 death, *θάνατος*  
 deceive, *ψεύδω*  
 decision, *κρίσις*  
 declare, *αἰγορεύω*  
 deed, *ἔργον*  
 deep, *αἰ. βαθύς*  
 — toned, *βαρύς*  
 defeat, *ν. κρατέω*  
 defend, *φυλάσσω, ἀμύνω*  
 define, *ὀρίζομαι*  
 deity, *δαίμων*  
 deliberate, *βουλευομαι*  
 delight, *ν. παίρνω. χαίρω, trans.  
 τέρπω*  
 depart, *ἀπέρχομαι*  
 deprive, *στερέω, ἀφαιρέομαι*  
 depth, *βάθος*  
 descent, *γένος*

deserted, *ἐρημος*  
 deserved, *ἄξιος*  
 desire, *ν. ἐπιθυμέω*  
 desolation, *ἐρημία*  
 despatch, *ν. στέλλω*  
 despise, *καταφρονέω*  
 destroy, *φθείρω, ὀλλυμι, ἀπόλ-*

*λυμι*

dexterous, *δεξιός*  
 dialogue, *διάλογος*  
 diction, *λέξις*  
 die, *σ. κύβος*  
 die, *ν. θνήσκω, ἀποθνήσκω*  
 different, *ἕτερος*  
 difficulty, *χαλεπός*; with, *μόλις*  
 dig, *ὀρύσσω*  
 dinner, *δείπνον*  
 dip, *ν. βάπτω*  
 direct, *ἀδϊ. εὐθύς*  
 directions, in all, *πανταχῇ*  
 disciple, *μαθητής*  
 disease, *νόσος*  
 diseased, *νοσώδης*  
 disgrace, *σ. αἰσχύνω*  
 disgrace, *ν. αἰσχύνω*  
 disgraceful, *αἰσχρός*  
 dishonour, *ατιμία*  
 dispose, *ν. διατίθωμι, αἰν dis-*  
*posed, διάκειμαι*  
 disposition, *τρόπος*  
 distribute, *νέμω*  
 distributor, *ταμίης*  
 district, *χώρα*  
 disturb, *ταράσσω*  
 divine, *θείος*  
 divinity, *δαίμων*  
 do, *πράσσω, ποιέω, ἔργω*  
 dog, *κύων*  
 doing, *πράξις*  
 door, *θύρα*  
 double, *διπλοῦς*  
 down, *κατά*  
 drag, *ν. ἔλκω*  
 dragon, *δράκων*  
 draw up, *τάσσομαι*  
 dread, *σ. φόβος*  
 dread, *ν. φοβέομαι*

drink, *σ. ποτόν*  
 drink, *ν. πίνω*  
 drive, *ν. ἐλαύνω*  
 — out of senses, *ἐξίστημι*  
 drug, *σ. φάρμακον*  
 during, *διὰ*

## E.

each, *ἕκαστος*, each other,  
*ἀλλήλων*  
 ear, *οὖς*  
 early, *ἔωθεν*  
 earnest, *σπουδαῖος*  
 earnestness, *σπουδή*  
 earth, *γῆ*  
 easy, *ῥάδιος*  
 eat, *ἐσθίω*  
 echo, *ἡχώ*  
 edge, *ἀκμή*  
 educate, *ν. παιδεύω*  
 education, *παιδεία*  
 egg, *ὠόν*  
 Egypt, *Αἰγύπτος*, Egyptian,  
*Αἰγύπτιος*  
 eight, *ὀκτώ*  
 eighth, *ὀγδοός*  
 either, *ἢ*  
 elder, *πρεσβύτερος*  
 elephant, *ελέφας*  
 eleven, *ἐνδεκα*  
 eleventh, *ἐνδέκατος*  
 elsewhere, *ἄλλοθι*  
 embrace, *ἀσπάζομαι*  
 empty, *κενός*  
 encourage, *παρακαλέω*  
 end, *τελευτή, τέλος*  
 enemy, *πολέμιος*  
 enjoy, *ἡδομαι*  
 enlarge, *αὐξάνω*  
 en masse, *πανδημεί*  
 enslave, *δουλόω*  
 entreat, *αἰτέομαι*  
 envious, *φθονερός*  
 envy, *σ. φθόνος*  
 envy, *ν. φθονέω*  
 Epicurus, *Ἐπίκουρος*

Epaminondas, Ἐπαμεινώνδας  
 equal, ἴσος  
 equally, ἴσως  
 equipment, στολή  
 err, ἀμαρτάνω  
 error, ἀμαρτία  
 escape, ε. φυγή  
 escape, v. φεύγω  
 escape notice, λανθάνω  
 escort, ε. πομπή  
 especially, μάλιστα  
 esteem, ποίεομαι  
 eternity, αἰών  
 Ethiopian, Αἰθίοψ  
 even, καί  
 everlasting, αἰδιος  
 every, πᾶς  
 everywhere, πανταχοῦ  
 evil, *adj.* κακός, ε. κακόν  
 evil-speaking, βλασφημία  
 exact, v. λαμβάνω  
 examine, ἐλέγχω  
 exceed, ὑπερβάλλω  
 exceedingly, πᾶν  
 excel, διαφέρω  
 excellence, ἀρετή  
 excellent, ἀγαθός  
 excuse, v. συγγιγνώσκω  
 exhausted (I am), κάμνω  
 expedition, στρατεία. I make,  
 go on an, στρατεύω  
 extinguish, σβέννυμι  
 extreme, ἔσχατος  
 eye, ὀφθαλμός

## F.

fabulous, μυθώδης  
 fact, πρᾶγμα  
 fair, *adj.* (1) καλός, (2) δίκαιος  
 faith, πίστις  
 fall, v. πίπτω  
 fall asleep, κοιμώμαι  
 false, ψευδής  
 falsehood, ψεύδος  
 far, μακρὸν, πολὺ

fare, v. πρᾶσσω; well, εὖ; ill,  
 κακῶς  
 fasten, ἄπτω  
 fat, παχὺς  
 fate, μοῖρα  
 father, πατήρ  
 fault, αἰτία  
 favour, ε. χάρις  
 — v. χαρίζομαι  
 fear, v. φοβέομαι  
 — ε. φόβος  
 fearful, φοβερός  
 feel awe, σέβομαι  
 — shame, αἰδέομαι, αἰσχύνομαι  
 — terror, φοβέομαι  
 feeling, αἰσθησις  
 female, *adj.* θήλυς  
 fence, v. φράσσω  
 fetter, δεσμός  
 few, ὀλίγοι  
 field, ἀγρός  
 fifth, πέμπτος  
 fiftieth, πεντηκοστός  
 fifty, πενήκοντα  
 fight, v. μάχομαι  
 figure, σχῆμα  
 fill, πληρώω, τίμπλημι  
 find, εὕρισκω  
 finely, καλῶς  
 fire, πῦρ  
 first, πρῶτος  
 firstly, πρῶτον  
 first-rate, ἀκρὸς  
 fish, ἰχθύς  
 fit out, v. στέλλω  
 fitting, it is, εἰκοε  
 five, πέντε  
 flame, πῦρ  
 flat, πλατύς  
 flatterer, κόλαξ  
 flee, φεύγω  
 flesh, σὰρξ  
 flight, φυγή  
 flow, v. ρέω  
 flower, ἄνθος  
 fly, v. (1) φεύγω, (2) πέτομαι  
 follow, ἔπομαι

folly, *δωια*  
 food, *σίτος*  
 fool, *ἀνόητος*  
 foolish, }  
 foot, *πούς*  
 for, *adv. γάρ, prep. ὑπέρ*  
 for the most part, *τὸ πολὺ*  
 force, *s. βία*  
 — *v. βιάζομαι*  
 foreign, *βάρβαρος*  
 foremost, *πρώτος*  
 forget, *λανθάνομαι*  
 forgetfulness, *λήθη*  
 form, *s. εἶδος*  
 former, *πρότερος*  
 formerly, *πρότερον*  
 forsake, *ἐκλείπω*  
 fortunate, *εὐτυχής*  
 fortune, *τύχη*  
 forty, *τεσσαράκοντα*  
 found, *v. οἰκίζω*  
 four, *τέσσαρες*  
 free, *adj. ἐλεύθερος*  
 free, *v. ἐλευθερώω*  
 freedom, *ἐλευθερία*  
 freeze, *πήγνυμι*  
 freshness, *νεότης*  
 friend, *φίλος*  
 friendship, *φιλία*  
 frighten, *φοβέω*  
 from, *ἀπό*  
 from all sides, *πανταχόθεν*  
 — another place, *ἄλλοθεν*  
 — both sides, *ἀμφοτέρωθεν*  
 — dawn, *ἔωθεν*  
 — home, *οἰκοθεν*  
 — the spot, *αὐτόθεν*  
 — whence, *ὅθεν*  
 fruit, *καρπός*  
 full, *πληρής*  
 further, *ἔτι*

## G.

gain, *s. κέρδος*  
 gain, *v. τυγχάνω*  
 gather together, *v. ἀγείρω*

general, *στρατηγός*  
 generation, *γενεά*  
 gentiles, *τὰ ἔθνη*  
 get myself ready, *στέλλομαι*  
 — possession of, *κρατέω*  
 — written down, *γράφομαι*  
 giant, *γίγας*  
 gift, *δῶρον*  
 girdle, *ζώνη*  
 give, *δίδωμι*  
 give in exchange, *ἀλλάσσω*  
 give to taste, *γεύω*  
 glory, *δόξα*  
 go, *βαίνω, ἔρχομαι*, will go, *εἶμι*  
 go on an expedition, *στρατεύω*  
 goad, *s. κέντρον*  
 goat, *τράγος*  
 god, *θεός*  
 goddess, *θεά*  
 godless, *ἀθεός*  
 gold, *χρυσός*  
 golden, *χρυσεός*  
 good, *adj. ἀγαθός, s. ἀγαθόν*  
 goodly, *εὐφυής*  
 good natured, *εὐηθής*  
 good news, *εὐαγγέλιον*  
 gospel, *εὐαγγέλιον*  
 grace, *s. χάρις*  
 graceful, *χαρίεις*  
 gracious, *ὡς*  
 gratify, *χαρίζομαι*  
 grave, *s. τάφος*  
 great, *μέγας*  
 Grecian, Greek, *adj. Ἑλληνικός*  
 Greece, *Ἑλλάς*  
 Greek, *s. Ἕλληνας*  
 grief, *λύπη*  
 grievous, *λυπηρός*  
 grow old, *γηράσκω*  
 grudge, *φθονέω*  
 guard, *v. φυλάσσω*  
 guard against, *φυλάσσομαι*  
 guardian, }  
 guard, *s. φύλαξ*  
 guest, *ξένος*  
 guide, *ἡγεμὼν*  
 guilty, *αἰτίας*

## H.

habit of mind or body, *ἔξις*  
 hair, *κόμη, θρίξ*  
 half, *ἡμους*  
 hallowed, *δσιος*  
 hand, *χείρ*  
 happen, *συμβαίνω*  
 happily, *εὐδαιμόνως*  
 happiness, *εὐδαιμονία*  
 happy, *εὐδαίμων*  
     — I am, *εὐδαιμονέω*  
     — I count, *εὐδαιμονίζω*  
 harbour, *λιμὴν*  
 hard, *χαλεπός*  
 hardly, *μόλις*  
 harm, *ν. βλάπτω*  
 harsh, *χαλεπός*  
 haste, *σ. σπουδή*  
 haste, *ν. ἵεμαι*  
 hate, *ν. μισέω*  
 hateful, *ἐχθρός*  
 have, *ἔχω*  
 having power over, *κύριος*  
 hazard, *ν. κινδυνεύω*  
 he, *αὐτός, ἐκεῖνος*  
 head, *κεφαλὴ*  
 heal, *ν. ἰδομαι*  
 healer, *ιατρός*  
 healthy, *ὑγιής*  
 hear, *ακούω*  
 hearing, *σ. ἀκοή*  
 heart, *καρδία*  
 hearth, *ἑστία*  
 heaven, *οὐρανός*  
 heaven-sent, *θεῖος*  
 heavy, *βαρὺς*  
 heavy-armed soldier, *ὀπλίτης*  
 height, *ὕψος*  
 Helen, *Ἑλένη*  
 help, *ν. οἰκνῶμι*  
 helpless, *ἀμήχανος*  
 hence, *ἐνθένδε*  
 herald, *κρήνηξ*  
 Hercules, *Ἡρακλῆς*  
 herdsmen, *βοσκός*  
 here, *ἐνθάδε*

Hermæ, *Ἑρμαῖ*  
 herein, *ἐνταῦθα*  
 Hesiod, *Ἡσίοδος*  
 hide, *κρύπτω, καλύπτω*  
 hidden, *κρυπτός*  
 highest, *ἀκρός*  
 hill, *πάγος, ὄρος*  
 hire, *ν. μισθόομαι*  
 his, *ὅς; or gen. of αὐτός*  
 hit, *τυγχάνω*  
 hither, *ἐνθάδε*  
 hold, *ἔχω; lay hold of, ἔχομαι*  
 hold to, *ἐπέχω*  
 holy, *δσιος*  
 home, *οἶκος, ἀδν. οἰκαδε*  
 Homer, *Ὅμηρος*  
 homeward, *οἰκαδε*  
 honey, *μέλι*  
 honour, *σ. τιμή*  
     — *ν. τιμῶ*  
 honoured, *adj. τίμιος*  
 hope, *ἐλπίς*  
 hoplite, *ὀπλίτης*  
 horn, *κέρας*  
 horse, *ἵππος*  
 horseman, *ἵππεύς*  
 hostile, *πολέμιος*  
 hour, *ᾠρα*  
 house, *οἶκος*  
 how, *πῶς, indirect ὅπως*  
 how many, *πόσος*  
 however, *ὅπως*  
 human, *ἀνθρώπινος*  
 humane, *φιάνθρωπος*  
 idleness, *ἀργία*  
 hundred, *ἑκατὼ*  
 hundredth, *ἐκατοστός*  
 hurl, *ρίπτω*  
 hurt, *βλάπτω*  
 husband, *ἀνὴρ*  
 husbandman, *γεωργός*  
 Hydra, *Ἵδρα*

## I.

I, *ἐγώ*  
 idle, *ἀργός*

idleness, ἀργία  
 if, εἰ, ἐάν.  
 ignorance, ἀγνοία  
 ignorant, ἀμαθής  
 ill, κακός  
 — I am, κáμνω  
 illustrious, λαμπρός  
 image, εἰδωλον, εἰκών  
 imitate, μιμέομαι  
 imitation, μίμησις  
 immediately, εὐθύς, αὐτίκα  
 immortal, ἀθάνατος  
 impious, ἀσεβής  
 import, v. εἰσαγω  
 impossible, ἀδύνατος  
 impracticable, ἀμήχανος  
 impression, τύπος  
 in, ἐν  
 — a body, πανδημεί  
 — dream, ὄναρ  
 — any respect, τι  
 — another place, ἄλλοθι  
 — — way, ἄλλως  
 — behalf of, ὑπέρ  
 — consequence of, διὰ, ἐπὶ  
 — every way, πανταχῇ  
 — many places, πολλαχού  
 — no way, οὐδαμῶς  
 — short, ὅλως  
 — spite of, βίq  
 — the presence of, παρ  
 — — same way, ὡσανῶς  
 — — time of, ἐπὶ with gen.  
 — two, δίχα  
 — vain, μάτην  
 — which way, ἧ  
 incontinent, ἀκρατής  
 increase, αὐξάνω  
 indeed, μὲν  
 indict, γράφομαι  
 indictment, γραφή  
 indulge, χαρίζομαι  
 inferior, ἥσσων  
 infirm, ἀσθενής  
 inform, μηνύω  
 in habit, ὁκέω  
 injure, βλάπτω

injustice, ἀδικία  
 inquire, πυνθάνομαι  
 inquiry, ἱστορία  
 insolence, ὕβρις  
 inspect, ἐπισκοπέω  
 insult, v. ὕβριζω  
 instead of, ἀντί, ἐκ  
 institution, θέσις  
 instrument, ὄργανον  
 instruct, παιδεύω  
 intellect, νοῦς  
 interpret, ἐρμηνεύω  
 interpreter, προφήτης  
 invasion, make an, εἰσβάλλω  
 invent, εὐρίσκω  
 irrational, ἄλογος  
 island, νῆσος  
 ivy, κισσός

## J.

jest, v. σκώπτω  
 jointly, κοινῇ  
 journey, s. ὁδός  
 joy, s. χαρά  
 judge, s. κριτής  
 judge, v. κρίνω  
 judge against, καταγιγνώσκω  
 judgment, γνώμη  
 Juno, Ἥρα  
 Jupiter, Ζεὺς  
 just, δίκαιος  
 just as, ὥσπερ  
 — here, αὐτοῦ  
 justice, δίκη

## K.

keen, δξύς  
 keep, φυλάσσω  
 kill, κτείνω, ἀποκτείνω, παss.  
 ἀποθνήσκω  
 kind, adj. εὐνοῦς  
 kindle, ἀπτω  
 king, βασιλεύς  
 kingdom, βασιλεία  
 knee, γόνυ  
 knight, ἱππεύς

knock, *κόπτω*  
know, *γινώσκω, οἶδα*  
knowledge, *γνώσις*

## L.

labour, *πόνος*  
Lacedaemonian, *Λακεδαιμόνιος*  
lack, *δέω*  
lament, *δακρύω*  
lamp, *λαμπάς*  
land, *γῆ*  
large, *μέγας*  
last, *ὑστάτος, ἔσχατος*, at last, *τέλος*  
later, *ὑστερος*  
laugh, *γελᾶω*  
laughter, laughing-stock, *γέλως*  
law, *νόμος*  
lawless, *ἀνομος*  
lawsuit, *δίκαη*  
lay down, 1. *κλίνω*, 2. *τίθηναι* (of a law).  
— hold of, *ἔχωαι*  
lead, v. *άγω, ἡγέομαι*  
lead astray, *πλανᾶω*  
— up, *ἀνάγω*  
leader, *ἡγεμών*  
leaf, *φύλλον*  
leap, v. *ἄλλομαι*  
learn, v. *μαρθάνω*  
learner, *μαθητής*  
learning, *μάθησις*  
lease, v. *μισθῶω*  
least, *ελάχιστος*  
leave, v. *λείπω*  
leisure, *σχολή*  
less, *μείων, ἥσσων*  
lesson, *μάθημα*  
let be, *εἰώω*  
— out, *μισθῶω*  
letter, *γράμμα*  
licentious, *ἀκρατής*  
lie, v. *κείμεαι*  
life, *βίος*  
lift up, *ἐπαίρω*  
light, *φῶς*  
like, adj. *ὅμοιος*

likeness, *εἰκὼν*  
lion, *λέων*  
listen, *ἀκούω*  
live, v. *ζῶω, βιώω*  
long, *μακρός*  
— ago, *πάλαι*  
look, *βλέπω*  
loose, *λύω*  
loosing, *λύσις*  
lord, *κύριος*  
lordship, *δυναστεία*  
lot, *κλήρος*  
love, s. *ἔρως*  
love, v. *φιλέω*  
lull to rest, *κοιμάω*  
Lycurgus, *Λυκούργος*.  
lyre, *λύρα*

## M.

madness, *μανία*  
maiden, *παρθένος*  
majority, *οἱ πολλοί*  
make, *ποιέω*  
make an expedition, *στρατεύω*  
— to stand, *ιστημι*  
making, *ποίησις*  
man, *ἄνθρωπος, ἀνὴρ*  
manifest, *φανερὸς*  
manly, *ἀνδρείος*  
manliness, *ἀνδρεία*  
manner, *τρόπος*  
manner of living, *διαίτα*  
many, *πολύς*  
master, *δεσπότης*  
march, s. *ὁδός*  
market, *ἀγορά*  
marriage, *γάμος*  
marry, *γαμέω*  
mart, *ἐμπόριον*  
mass (of the people), *οἱ πολλοί*  
master, *δεσπότης*  
mean, v. *φρονέω*  
meanwhile, *τέως*  
measure, *μέτρον*  
meddlesome, *πολυπράγμων*  
medicine, *φάρμακον*  
memory, *μνήμη*

mercenaries, ξένοι  
 merchant, έμπορος  
 Mercury, Έρμης  
 messenger, άγγελος  
 middle, μέσος  
 might, βία, κράτος  
 milk, γάλα  
 mind, ψυχή, φρήν  
 minded, I am, φρονέω  
 Minerva, Άθηνά  
 minstrel, βαψωδός  
 miss, v. άμαρτάνω  
 mix, v. κεράννυμι  
 mob, έχλος  
 mock, σκώπτω  
 moderate, μέτριος  
 modesty, αιδώς  
 month, μήν  
 moon, σελήνη  
 more, άδν. πλείων, άδν. μάλλον  
 mourn, έως  
 mortal, s. βροτός, άδν. θνητός  
 most, άδν. πλείστος, οι πολλοί,  
 άδν. μάλιστα  
 mother, μήτηρ  
 mould, v. πλάσσω  
 mount, v. αναβαίνω  
 mountain, όρος  
 mouth, στόμα  
 move, κινέω  
 much, άδν. πολύς  
 — άδν. πολύ, μέγα, μάλα  
 multitude, πλήθος  
 murder, φόνος  
 murderer, φονεύς  
 muse, s. μουσα  
 my, έμός  
 myriad, μυριάς  
 Mytilenaeon, Μυτιληναίος

## N.

nail, ονυξ  
 naked, γυμνός  
 name, s. όνομα  
 name, v. ονομάζω  
 nation, έθνος  
 nature, φύσις

natural, φυσικός  
 naturally, φύσει  
 naval, ναυτικός  
 navy, τὸ ναυτικόν  
 near, -er, -est, έγγύς, -ντέρω,  
 -ντάτω  
 nearly, σχεδόν  
 necessary, άναγκαίος  
 necessity, ανάγκη  
 nectar, νέκταρ  
 neither—nor, ούτε—ούτε  
 never, ούδέποτε  
 nevertheless, όμως  
 new, νέος  
 next, άδν. έπειτα  
 night, νύξ, by night, νυκτός  
 Nile, Νείλος  
 nine, έννέα  
 no, ούδείς, ούκ  
 noble, γενναίος  
 nod, v. νεύω  
 noise, βοή  
 nominally, λόγῳ  
 no longer, ούκέτι  
 no one, ούδείς, μηδείς  
 nor, ούδέ  
 nose, ρίς  
 not, ού, ούκ, μή  
 not even, ούδέ, μηδέ  
 notice, escape, λαθάνω  
 not therefore, ούκουν  
 not yet, ούπω  
 nourish, τρέφω  
 nourishment, τροφή  
 now, νύν  
 nowhere, ούδαμου  
 number, αριθμός  
 nymph, νύμφη

## O.

oak tree, δρύς  
 oath, όρκος  
 obey, ακούω, πείθομαι  
 obscure, άφανής  
 observation, θεωρία  
 obtain, λαμβάνω  
 odious, λυπηρός

Odyssey, Ὀδυσσεύς

of, ἐκ

of old, πάλαι

often, πολλάκις

oil, ἔλαιον

old age, γῆρας

old man, γέρον

Olynthian, Ὀλύνθιος

omit, ἐδώ

on, ἐπί

on account of, διὰ

on the contrary, αὖ

— one hand, μέν

— other hand, δέ

— right hand, δεξιός

— side of, πρὸς, with *gen.*

— spot, αὐτοῦ

once, ποτέ

— for all, ἀπαξ

one, εἷς, τις

one day, ποτέ

one another, ἀλλήλων

one side—the other side, οἱ μὲν

—οἱ δέ

only, ἀπλ. μόνος, ἀντ. μόνον

opinion, δοξα

opportunity, καιρός

or, ἢ

orator, ῥήτωρ

order, α. κόσμος

order, v. (1) οἰκέω, (2) κελεύω

origin, γένεσις

ornament, κόσμος

other, ἕτερος, ἄλλος

otherwise, ἄλλως

our, ἡμέτερος

out of, ἐκ

out of doors, θύραζε

outline, τύπος

over, ὑπέρ

overlook, ὑπεροράω

overseer, ἐπίσκοπος

overthrow, v. σφάλλω

owe, ὀφείλω

owing to, διὰ, with *acc.*

own, ἀπλ. ἴδιος

ox, βοῦς

## P.

pain, λύπη, ἄχος

paint, γράφω

painter, γραφεύς

parent, γονεὺς

part, μέρος

partake, μετέχω

passion, πάθος

passionless, ἀπαθής

path, ὁδός

pay, α. μισθός

pay, v. τίνω

pay court to, θεραπεύω

peace, εἰρήνη

pelt, βάλλω

penalty, δίκη; I pay, δίδωμι δ.

people, δῆμος, ἄνθρωποι

perceive, αἰσθάνομαι

perhaps, ἴσως

period, χρόνος

perish, ἀπόλλυμι, μίδω

persecute, διώκω

Persian, Πέρσης

persuade, πείθω

Philip, Φίλιππος

philosopher } φιλόσοφος

philosophic }

philosophy, φιλοσοφία

physician, ἰατρός

pig, ὄς

pious, εὐσεβής

pity, α. οἶκτος

pity, v. οἰκτεῖρω

place, α. τόπος, of assembling,

ἀγορά

place, v. τίθημι, ἵσθημι, τάσσω

plant, φυτὸν

Platonic, Πλατωνεύς

Plato, Πλάτων

play, α. παιδιὰ

play, v. παίζω

pleasant, ἡδύς

please, ἀρέσκω

pleasure, ἡδονή

plough, ἀροτρον

plunder, *v.* *ἄγω καὶ φέρω*  
 Plutarch, *Πλούταρχος*  
 poem, *ποίημα*  
 poet, *ποιητής*  
 poetry, *ποίησις*  
 poison, *φάρμακον*  
 poor man, *πένης*  
 porch, *στοά*  
 portion, *μοῖρα*  
 position, *θέσις*  
 possess, *ἔχω, κέκτημαι*  
 possessed of speech, *φωνήεις*  
 possession, *ἀγαθόν, κτήμα*  
 possession, get—of, *κρατέω*  
 pound, *τρίβω*  
 pour in, *ἐγχέω*  
 poverty, *πενία*  
 power, *δύναμις*, having—over,  
*κύριος*  
 powerful, *δυνατός*  
 powerless, *ἀδύνατος*  
 practise, *v.* *ἀσκέω*  
 praise, *v.* *ἐπαινέω*  
 — *s.* *ἐπαινος*  
 pray, *εὐχομαι*  
 prayer, *εὐχή*  
 preach, *κηρύσσω*  
 precious, *τίμιος*  
 predecessor, *ὁ πρὶν*  
 present, I am, *πάρειμι*  
 preserve, *σώζω*  
 prevail, *κρατέω*  
 priest, *ιερεὺς*  
 prime, *s.* *ῥα*  
 principle, *ἀρχή*  
 prison, *δεσμός*  
 private, *ἴδιος*  
 prize, *ἄθλον*  
 procession, *πομπή*  
 proclaim, *κηρύσσω*  
 procure, *εὐρίσκομαι*  
 produce, *v.* *φύω, τίκτω*  
 proof, *τεκμήριον*  
 propose, *γράφω*  
 providence, *μοῖρα*  
 prudence, *φρόνησις*  
 punishment, *δίκη, ποινή*

pure, *καθαρός*  
 purify, *καθαίρω*  
 pursue, *διώκω*  
 put, *v.* *τίθημι*  
 put a stop to, *παύω*  
 put to flight, *τρέπομαι*  
 put upon, *ἐπιτίθημι*

## Q.

quick, *ταχύς*  
 quit, *ἀλλάσσω*  
 quite, *πάνυ*

## R.

race, *s.* *γενεά* (1), *δρόμος* (2)  
 rain, I send, *ὕω*, rains, it, *ὕει*  
 raise, *αἶρω*  
 — up, *ἀνίστημι*  
 rank, *τάξις*  
 ransom, *v.* *λύομαι*  
 rash, *θρασύς*  
 rather, *μᾶλλον*  
 raven, *κόραξ*  
 read, *ἀναγιγνώσκω*  
 really, *ἐργῶ, ἀληθῶς*  
 reason, *λόγος*  
 receive, *λαμβάνω, δέχομαι*  
 reckon, *λογίζομαι*  
 recover, *κοιμίζομαι*  
 refute, *ἐλέγχω*  
 regular, *κύριος*  
 rejoice, *χαίρω*  
 related  
 relation } *συγγενής*  
 release, *λύω*  
 remain, *μένω*  
 remaining, *λοιπός*  
 remember, *μνησθῆναι*  
 render, *ἀποδίδωμι, παρέχω*  
 repay, *ἀποδίδωμι*  
 repent of, *μεταγιγνώσκω*  
 reproach, *s.* *δνειδος*  
 requital, *ποινή*  
 respect, *σέβω*  
 rest, I lull to, *κοιμᾶω*  
 restore, *ὀρθῶω*  
 reverence, *s.* *αἰδώς*

reverence, v. *αἰσχύνομαι, αἰδέομαι*

revolt, v. *ἀφίσταμαι*

reward, *μισθός*

rhapsody, *ραψωδία*

rich, *πλούσιος*

riches, s. *πλούτος, χρήματα*

ride, *ελαύνω*

right, *adj. ὀρθός*

right, it is, *χρή*

right, hand, *δεξιὰ*

righteous, *δικαίος*

righteousness, *δικαιοσύνη*

river, *ποταμός*

road, *ὁδός*

rock, *πέτρα*

Roman, *Ῥωμαῖος*

rose, *ρόδος*

rouse, *ἐγείρω, κινέω*

rout, v. *τρέπω*

rub, v.  *τρίβω*

rude, *ἀγροίκος*

ruin, v. *φθείρω*

rule, s. *ἀρχή*

rule, v. *ἀρχω*

ruler, *δυνάστης, ἀρχων*

run, v. *τρέχω*

runner, *δρομεύς*

running, s. *δρόμος*

rustic, *ἀγροίκος*

### S.

sacred, *ιερός*

sacrifice, s. *θυσία*

sacrifice, v. *θύω*

safeguard, *φυλακή*

safety, *σωτηρία*

sail, v. *πλέω*

sailor, *ναύτης*

salt, *ἅλς*

salute, *ἀσπάζομαι*

same, *ὁ αὐτός*

Samian, *Σάμιος*

Saul, *Σαῦλος*

savage, *ἀγριος, θηριώδης*

save, *σώζω*

saviour, *σωτήρ*

say, *λέγω*

scatter, *σπείρω*

acceptre, *σκήπτρον*

Scythian, *Σκύθης*

sea, *θάλασσα*

season, *ώρα*

seat, *ἐδρα*

second, *δεύτερος*

secondly, *δευτερον*

secret, *adj. κρυπτός*

sedition, *στάσις*

see, v. *βλέπω, ὁράω*

seed, *σπέρμα*

seek, *ζητέω*

seer, *μάντις*

seem, *εοικα, δοκέω*

seize, *ἀρπάζω*

self, (myself, himself, &c.) *αὐτός*

self-restrained, *ἐγκρατής*

sell, v. *πωλέω*

senate, *βουλή*

send, *πέμπω*

— away, *ἀποστέλλω*

— rain, *ὕω*

sense, *αἰσθησις, νοῦς*

separately, *χωρίς*

serpent, *ὄφης*

servant, *δοῦλος, παῖς*

set fire to, *ἀπτω*

— free, *ἐλευθερώω*

— in order, *τάσσω*

— up, *ὀρθόω, ἵστημι*

settle, v. *τίθημι*

seven, *ἑπτὰ*

shade, *σκιὰ*

shaggy, *δασύς*

shake, *σειώ*

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shameful, *αἰσχύρος*

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she-goat, *χίμαιρα, αἰξ*

shepherd, *ποιμήν*

shield, *ἀσπίς*

shine, *λάμπω*

ship, *ναῦς*

short, μικρός  
 short-lived, ἐφήμερος  
 shout, σ. βοή  
 show, φαίνω, δεικνυμι  
 ahun, φυλάσσομαι  
 shut, v. κλείω; in, or out, εἰργω  
 Sicily, Σικελία  
 sight, ὄψις  
 sign, σημείον  
 signal, v. σημαίνω, σ. σημείον  
 signify, σημαίνω  
 silence, σιγή  
 silent, I am; σιγῶ  
 silver, ἄργυρος  
 similar, ὅμοιος  
 simple, ἀπλοῦς  
 simply, ἀπλῶς  
 sin, σ. ἁμαρτία  
 — v. ἁμαρτάνω  
 since, ἐπει, ἐπειδή  
 sing, αἰδῶ, ᾄδω  
 single, ἀπλοῦς  
 sister, ἀδελφή  
 sisterly, φιλάδελφος  
 six, ἕξ  
 sixth, ἕκτος  
 size, μέγεθος  
 slander, v. διαβάλλω  
 slave, δούλος  
 — I am a, δουλεύω  
 slavery, δουλεία  
 slay, κτείνω, αποκτείνω  
 sleep, ὕπνος  
 slow, βραδύς  
 small, μικρός  
 smite, βάλλω  
 snake, ὄφεις  
 so, οὕτως  
 — great, τοσούτος  
 — long, τέως  
 — many, τόσος  
 soldier, στρατιώτης  
 solitary, ἔρημος  
 solitude, ἐρημία  
 some, τις; something, τι  
 soon, υἱός  
 song, ψῆή

soon, ταχύ  
 sophist, σοφιστής  
 soul, ψυχή  
 sound, σ. φωνή  
 sound, adj. ὑγιής  
 source, πηγή  
 sow, ὄσ  
 Spartan, Σπαρτιάτης  
 speak, λέγω, ill of, κακῶς  
 speaking, evil, βλασφημία  
 spear, δόρυ  
 spectacle, θέα  
 speech, λόγος  
 — possessed of, φωνήεις  
 speed, τάχος  
 sphere, σφαῖρα  
 spherical, σφαιροειδής  
 spirit, ψυχή, θυμός, πνεῦμα  
 sport, σ. παιδιὰ  
 sport, v. παίζω  
 spring, σ. πηγή  
 staff, σκήπτρον  
 stage, σκηνή  
 stand, v. ἕστηκα, see ἵστημι  
 star, ἀστρον  
 state, σ. πόλις  
 steal, κλέπτω  
 stick, ῥάβδος  
 still, adv. ἔτι  
 sting, κέντρον  
 stir, κινέω  
 stoic, στωϊκός  
 stone, λίθος  
 stop, trans. παύω, intrans. παύομαι  
 storm, σ. χειμών  
 stout, παχύς  
 straight, ὀρθός  
 straightway, εὐθύς  
 straining, σ. τόνος  
 stranger, ξένος  
 stream, σ. ποταμός  
 strength, ἰσχύς, σθένος, κράτος  
 stretch, τείνω  
 strew, στορέννυμι  
 strife, ἐρις  
 strike, τύπτω, πλήσσω

stript, γυμνός  
 strive after, σπεύδω  
 strong, adj. δυνατός  
 strong, am. v. ἐβρῶμαι  
 struggle, ἀγῶνος  
 struggling, ἀθῆλος  
 stumble, v. πταίω  
 subdue, καταστρέφωμαι  
 such, τοίος  
 such as, οἷος  
 suffer, πάσχω  
 suffer punishment, δίκην δίδωμι  
 suffice, ἀρκέω  
 summer, θέρος  
 summit, ἀκμή  
 sun, ἥλιος  
 superior, κρείσσω  
 sure, σαφής  
 surely, ἤ  
 surpass, προέχω  
 surprising, παράδοξος  
 surround, περιβάλλω  
 survive, περιγιγνομαι  
 swan, κύκνος  
 swear, v. ὀμνυμι  
 sweet, ἡδύς  
 swift, ὠκύς  
 swim, νέω  
 Syracusan, Συρακόσιος  
 Syracuse, Συράκουσαι  
 Syrian, Σύρος

## T.

table, τράπεζα  
 take, λαμβάνω, αἰρέω  
 — in exchange, ἀλλάσσω  
 — up, αἴρω  
 taken, I am, ἀλίσκομαι  
 tale, μῦθος  
 taste, v. γεύομαι  
 teach, διδάσκω, get (have)  
 taught, διδάσκομαι  
 teacher, διδάσκαλος  
 tear, δάκρυον  
 tell, φράζω, λέγω  
 temper, v. κεράννυμι  
 temperate, σώφρων

temple, ἱερόν  
 ten, δέκα  
 tent, σκηνή  
 tenth, δέκατος  
 ten thousand, μύριοι  
 terrible, δεινός  
 territory, χώρα  
 than, ἢ  
 thanks, χάρις  
 that, adv. ὅτι, ὡς  
 that, pron. ἐκεῖνος  
 the, ὁ, ἡ, τό  
 theft, κλοπή  
 their, σφέτερος, or Gen. pl. of αὐτός  
 then, (1) τότε, (2) οὖν  
 thence, ἐκείθεν  
 there, ἐκεῖ, ἐνθα  
 therefore, οὖν, τοίνυν  
 they, αὐτοί, ἐκείνοι  
 thick, δασύς  
 thief, κλέπτης  
 thing, πρᾶγμα, χρῆμα  
 think, νομίζω, οἶμαι  
 third, τρίτος  
 thirty, τριάκοντα  
 thirtieth, τριακοστός  
 this, οὗτος, ὅδε  
 thither, ἐκεῖσε  
 thou, σύ  
 thought, γνώμη  
 thousand, χίλιοι  
 Thracian, Θράξ  
 three, τρεῖς  
 thrice, τρίς  
 through, διά  
 throw, v. βάλλω  
 thus, οὕτως  
 thus much, τοσούτο  
 thy, σός  
 time, χρόνος  
 tired, I am, κάμνω  
 to another place, ἄλλοσε  
 to-day, σήμερον  
 together, ἅμα  
 toil, πόνος  
 tomb, τύμβος

to-morrow, *αὔριον*  
 tongue, *γλῶσσα*  
 too, *καί*  
 tooth, *ὀδούς*  
 torch, *λαμπάς*  
 towards, *πρός*  
 town, *ἀστυ*  
 train, *ν. ἀσκέω*  
 trample on, *πατέω*  
 transgress, *παραβαίνω*  
 tread, *πατέω*  
 treasure, *ἐθησαυρός*  
 tree, *δένδρον*  
 trip up, *σφάλλω*  
 trireme, *τριήρης*  
 Trojan, *Τρωϊκός*  
 trophy, *τρόπαιον*  
 trouble, *πόνος*  
 Troy, *Τροία*  
 true, *ἀληθής*  
 truly, (1) *μήν, τοι*, (2) *ἀληθῶς*  
 trumpet, *σάλπιγξ*  
 trust, *ν. πιστεύω*  
 truth, *ἀλήθεια*  
 turn, *ν. trans. τρέπω, intrans. τρέπομαι*  
 turn, *σ. τρόπος*  
 — out, *ἀποβαίνω*  
 twelve, *δώδεκα*  
 twenty, *εἰκοσι(ν)*  
 twice, *δίσ*  
 two, *δύο*  
 two hundred, *διακόσιοι*  
 type, *τύπος*  
 tyrant, *τύραννος*

## U.

Ulysses, *Ὀδυσσεύς*  
 unacquainted, *ἀγνώς*  
 unarmed, *γυμνός*  
 undecaying, *ἀγήρως*  
 under, *ὑπό*  
 undergo danger, *κινδυνεύω*  
 undertake, *αἶρομαι*  
 undying, *ἀθάνατος*  
 uneducated, *ἀπαιδευτος*  
 unfortunate, *δυστυχής*

ungrateful, *ἀχάριστος*  
 ungrudging, *ἀφθονος*  
 unjust, *ἀδίκος*

— I am, *ἀδικέω*  
 unpleasant, *ἀηδής*  
 unrestrained, *ἀκρατής*  
 unwholesome, *νοσώδης*  
 unwilling, *ἄκων*  
 unworthy, *ἀνδξιος*  
 up, *ἀνά*  
 upon, *ἐπί*  
 up to, *ές*  
 upright, *ὀρθός*  
 urge on, *σπεύδω*  
 use, *ν. χράομαι*  
 — *σ. χρήσις*

## V.

valid, *κύριος*  
 vehement, *ὀξύς*  
 Venus, *Ἀφροδίτη*  
 verily, *ἤ*  
 verse, *ἔπος*  
 very, *μάλα*  
 vex, *λυπέω*  
 vice, *κακία*  
 victim, *θυσία*  
 victory, *νίκη*  
 violence, *βία*  
 violent, *βίαιος*  
 virgin, *παρθένος*  
 virtue, *ἀρετή*  
 vocal, *φωνήεις*  
 voice, *φωνή*  
 vote, *σ. γνώμη*  
 Vulcan, *Ἡφαιστος*

## W.

wake, *ἐγείρω*  
 walk about, *περιπατέω*  
 wall, *τείχος*  
 wand, *ράβδος*  
 wander, *πλανάομαι*  
 want of leisure, *ἀσχολία*  
 war, *πόλεμος*, wage war, *πόλεμον ποιοῦμαι*  
 ward off, *ἀμύνω*  
 warm, *αἰψ. θερμός*

wash, *v.* λούω  
 waste, *v.* φθείρω  
 watch, *s.* φυλακή  
 watchman, φύλαξ  
 water, ὕδωρ  
 way, ὁδός  
 we, ἡμεῖς  
 weak, ἀσθενής  
 weakness, ἀσθενεία  
 wealth, πλούτος  
 weapon, ὄπλον  
 wearisome, βαρὺς  
 weary, *I am*, κάμνω  
 weave, πλέκω  
 weep, δακρύω  
 weight, βάρος  
 well, *adv.* εὖ  
 — born, εὐγενής  
 — disposed, εὐνούς  
 — girdled, } εὐζωνος  
 — girl, }  
 what, τίς, what kind of, ποῖος  
 when, *interr.* πότε, *indirect*,  
           *rel.* ὅτε  
 whence, *interr.* πόθεν, *rel.* ὅθεν  
 whenever, ὅποτε  
 where, *interr.* ποῦ, *indirect*  
           *rel.* οὗ  
 whether, πότερον  
 which (of two)? πότερος  
 while, whilst, ἕως  
 whither, *interr.* ποῖ, *indirect*  
           *rel.* οἷ  
 who, *interr.* τίς, *rel.* ὅς  
 whoever, ὅστις  
 whole, ὅλος  
 wholly, ὅλως  
 why, τί  
 wicked, πονηρός  
 wickedness, ἀδικία  
 wife, γυνή  
 wild, ἄγριος  
 — beast, θηρίον  
 will, *v.* βούλομαι, θέλω  
 willing, ἐκόν  
 win, *v.* νικάω  
 wind, *s.* ἄνεμος

wine, οἶνος  
 winter, χειμῶν  
 wisdom, σοφία  
 wise, σοφός  
 wish, *v.* βούλομαι  
 with, σύν, μετὰ  
 — a view to, ἐπί with *Dat.*  
 — difficulty, μῶλις  
 — the help of, σύν  
 without stint, ἀφθονός  
 witness, μάρτυς  
 wolf, λύκος  
 woman, γυνή  
 wonder, *v.* θαυμάζω  
 wonderful, θαυμαστός  
 wood, ὕλη  
 woody, ὑλήεις  
 word, λόγος, ῥῆμα, ἔπος  
 work, *v.* ἐργάζομαι  
 — *s.* ἔργον  
 world, κόσμος  
 worse, χείρων  
 worship, σέβω, *esp. used in Mid.*  
 worthy, δίκιος  
 worthless, ἀνδίκιος  
 wound, *s.* ἔλκος  
 — *v.* τιτρώσκω  
 wrath, ὀργή  
 wrestler, ἀθλητής  
 wretched, ἀθλίος, τλήμων  
 write, γράφω  
 writing, γραφή  
 wrong, *v.* ἀδικέω

## Y.

year, ἔτος  
 yes, ναί  
 yesterday, χθές  
 yet, (1) πω, (2) ὅμως  
 yield, πείθομαι  
 yoke, ζυγόν  
 yonder, that, ἐκεῖνος  
 you, ὑμεῖς  
 your, ὑμέτερος  
 young, *s.* τέκνον  
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